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Volume L. | FOR CHRIST AND THE CHURCH | Number 3

San Francisco, October, 1914.

LIBRARY OF THE DIVINITY SCHOOL OF THE PACIFIC CALIFORNIA

THOUGHT.

O, THOUGHT, thou art a sacred thing,
When used to strengthen friendship's kin!
Mighty is thy power for good—
For Peace and Justice—and thou could
Bring each man's heart to beat aright,
And make this world a field of Light.
Shut off thy dark and evil Thought,
That's both despair and misery brought.

O, PRECIOUS THOUGHT, how can'st thou heed
The voice of hatred, murder, greed?
Why waste God's glorious gift on gloom,
To make life's journey a living tomb?
Happiness will everywhere abound
With cheerful, helpful Thought around.
Light up your mind, both day and night,
With loving, hopeful Thought for right.

O, NOBLE THOUGHT, fill full the heart
With kindness, for a manly part;
Help to uplift the fallen man;
Give thy strength to make him stand
Upright, happy, courageous, grand—
Ever ready with a brother's hand.
Turn thy Thought to the rising sun:
For Peace on Earth, "Thy Will be done!"

JOHN T. SHORT, Berkeley, Cal.

Pacific School of Religion Berkeley, Calif.

The Pacific Churchman will devote this page to a BUSINESS DIRECTORY for the benefit of our readers. Now that PARCEL POST is available our out-of-town subscribers can be satisfactorily supplied from reliable city firms, and The Pacific Churchman will do its best to help in the promotion of this goodwill.

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From Our Bishops

(Extract from the 1914 Annual Convention Address of the Bishop of Sacramento.)

I name four things upon which I think great emphasis needs to be laid.

1st. Prayer. Never was there a time when people needed more to be taught like children, not merely the why of prayer, but the how and when, and in what words to pray. There ought to be classes in prayer, individuals trained to pray, circles and unions for intercessory prayer.

2d. We need increased devotion to the person of Christ, especially in the Eucharist; a real outgoing of love and longing for Him, which will be followed by the kindling flame of zeal in hearts that have grown cold.

3d. I feel that we ought to carry our people up to higher levels of Christian experience. What does the average Episcopalian know of inward serenity and the peace that passeth understanding, the fullness of joy in believing, the assurance of present salvation? How many are capable of enduring long suffering with cheerfulness, of forgiveness of enemies, of meekness and lowliness, of costly acts of sacrifice for Jesus' sake? The New Testament Church triumphed over a thousand fold greater evils than those of our day, because Christian lives were powerful. "The grace of our Lord Jesus Christ which bringeth salvation hath appeared unto all men," St. Paul wrote. Has it appeared to Californians? Where do they find it? Is it in the clergy, in the laity? The greatest injury we can inflict upon the cause of Christ is to arouse in men's minds, through the smallness and weakness of our lives, skepticism of the power of the grace of Christ. Therefore the only thing that really matters is our personal religion, whether we are showing the spirit and character of Christ. The consequences we may leave to God.

Think of how some fantastic cult arises, and just because it is in mighty earnest, and gets its converts actually using their spiritual faculties, the results are remarkable. The convert, perhaps a communicant of your parish, declares he never knew before what religion was. Why did he not? Perhaps from the day of Confirmation his religion was at a standstill. He was content to be a "babe in Christ," keeping the barest commandments of decency and morality, with no rising to the glorious heights of Christian experience, which are our rightful heritage in the Church.

4th. Another great need of the American Church is that of vision. "Where there is no vision the people perish." Nations with a high conception of their destiny become the most powerful on earth, like England with its uplifting touch on India and Egypt. Our own country thrills us with enthusiasm because we believe that God created us for a glorious world purpose. Grandest of all visions is that which Christ gave His Church. You belong to a Kingdom which is destined to include all nations. You are citizens of a spiritual republic where all races, colors and peoples find their home. Every newborn babe is intended for this kingdom; not a human being lives who does not need its education, discipline and sacramental grace. As fast as the sun of Christ's reign breaks over the earth, myriads of evils vanish. Thank God, the Church as a whole has never lost that vision, and is acting under its inspiration now with splendid faith and more marked success than ever before. But there are individuals who have lost it, parishes that have almost lost it, dioceses that see it dimly. People who have no vision beyond going to church occasionally and paying for someone to preach to them are perishing. A Christianity like that excites no enthusiasm, cannot draw to itself the heroic spirits of the age.

I feel sure it is lack of vision that makes so many of us languid, petty and critical, lacking in the spirit of adventure and heroic enterprise. We look so closely at the little things at home, that we get wrapped up in local quarrels and minor ecclesiastical interests, while great movements of human thought and social need sweep past us unheeded. Our American Church life is, on the whole, small and parochial, with too little consciousness of God and the Communion of Saints. Let us "open our windows and let in the breezes from the mountains of God's high purpose, and see the broad spaces of the world to which He calls us to go out and work with Him."

The Presiding Bishop has received from the Bishops a sufficient number of promises to come to insure the meeting of the House of Bishops at Minneapolis, October 7th.

The margin of the assured quorum is a narrow one. He ventures to ask the Bishops to deem it a paramount duty to be present, and he even hopes that some who did not promise will reconsider and present themselves at the meeting.

If the Bishops will notify Bishop Edsall of their coming, he will take pleasure in seeing that hospitality is extended to them.

DAN'L. S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., Sept. 22, 1914.

DEATH OF BISHOP SPALDING.

Almost as we go to press the daily paper brings us the tidings of the tragic death of the Bishop of Utah. He was struck by an automobile, when crossing a street in Salt Lake City in the evening of Friday, September 25th, and died instantly. There is only opportunity to express here, deferring more extended notice to our next issue, our profound sense of loss to the Church and the District of Utah of a stalwart thinker and leader, courageous and courteous, so courageous that he was one of the most telling critics of the religious systems dominant in his field and so courteous that he won the respect and even the friendship of many of its devotees. The same might be said of his vigorous conviction and advocacy of general Church readjustments. And his winning personality had made him many warm friends in the Eighth Province and the Church at large who will mourn him as one mourneth for a brother.

The Late Rt. Rev. Franklin S. Spalding, D. D.

GRACE CATHEDRAL.

Improvements are still going on in the crypt; the canopy of the Bishop's Seat has been placed and the floor of the nave has been painted and in the near future carpets will be laid in the choir and coverings in the aisles of the nave.

The choir, under charge of Mr. Alfred J. Chaplin-Bayley, has been augmented by the addition of a dozen or more men and some new boys and is making steady progress in the efficient rendition of the services.

Each Sunday afternoon from 4 to 4:30 o'clock Mr. Bayley renders a number of selections on the organ.

A course of 10 Sunday afternoon lectures is being given by Dean Gresham at the 4:30 Vesper service in the crypt, as follows:

Sunday, September 13th, "Christianity and Modern Religious Thought."

Sunday, September 20th, "Christianity and Modern Judaism."

Sunday, September 27th, "Christianity and Modern Spiritualism."

Sunday, October 4th, "Christianity and Modern Socialism."

Sunday, October 11th, "Christianity and Modern 'New Thought.'"

Sunday, October 18th, "Christianity and Christian Science (1)."

Sunday, October 25th, "Christianity and Christian Science (2)."

Sunday, November 1st, "Christianity and Modern Catholicism."

Sunday, November 8th, "Christianity and Modern Denominationalism."

Sunday, November 15th, "Christianity and Jesus Christ."

Services in the Grace Cathedral Crypt:

Sunday, 8 a. m., Holy Communion. On first Sunday in month, 10 a. m., morning prayer; 11 a. m., Holy Communion. Other Sundays, 11 a. m., morning prayer; 12:15, Holy Communion; 4:30, Vesper service.

Daily service at 8:30 a. m. and 5:30 p. m.

Holy Communion: Wednesdays and Saints' Days, 10 a. m.; Thursdays and Saints' Days, 7:30 a. m.; every Sunday, 8 a. m.; first Sunday, 11 a. m.; other Sundays, 12:15.

The Cathedral Choral Club for men and women has been formed and meets in the Social Hall, 1217 Sacramento street, beginning Wednesday, October 14th, at 8 p. m. Those desiring to become members of the club are asked to be present at the first meeting.

THE BROTHERHOOD OF ST. ANDREW

The 29th Annual Convention of the Brotherhood of St. Andrew will meet in Atlanta, Georgia, beginning Thursday, October 15th, being preceded on Wednesday by meetings of the National Council in the morning and afternoon, and in the evening by a Quiet Hour conducted by Dr. F. W. Tomkins of Holy Trinity, Philadelphia.

The Rev. Dr. John Henry Hopkins will take the Devotional Meetings each day at 10 a. m., which would have devolved upon Dean Gresham had he been able to attend. The topics announced for these meetings are: "Preparation Through Study," "Reverence Through Worship" and "Power Through the Sacraments." At the evening public meetings "American Problems," "The Campaign" and "Preparation for the Annual Corporate Communion" will be the topics, and at the Mass Meeting Sunday afternoon the subject will be "Christ and the Republic," the speakers being Bishop Gailor of Tennessee, and Hon. J. A. Macdonald of Toronto.

In future numbers we hope to have items of interest from our local Assembly as well as individual Chapters.

In Tune — Harmony

How often it is we either know, see or read about some seemingly charmed personality, a personality that has a subtle something about it that influences every one within its radiating influence, a subtle something which no one seems able to describe; the personality of a charmed manner which comes from a generous well-wishing heart; from a heart that naturally scatters sunshine and gladness everywhere; a personality that seems to be immune from all misfortune, that is never annoyed or perplexed; a personality that seems always to be fortunate; successful in business and in love; a personality with charity for all, always optimistic and happy; always wearing his clouds wrong side out to show the lining; one who really loves his neighbor as himself. Naturally we envy him. We wonder how he does it. It is simply because he is in tune.

The greatest achievement in this life is not acquiring the mighty dollar, but it is to raise ourselves to the highest possible state of efficiency by getting in tune with the infinite, which really is the only one successful triumph.

The time will come when the real standing of man will not be measured by the amount of his worldly wealth, but by the wealth of his gracious personality, by his affability, his considerateness, his loving kindness, his harmonious well-wishing heart.

Where there is lack of harmony, there is no progress, this is true in business and in politics and in the home.

There is not a man but can multiply his efficiency by getting in harmony, in tune, or in step with his environment, by eliminating discord. The man who goes cheerily and happily along with the natural course of life, submitting himself gracefully to the powers that be, and strives to be at peace and in accord with his surroundings is the man who wins for himself a charmed personality, a personality that draws all men to him.

Our environment is the atmosphere which we create about ourselves; it is the invisible power that stays with us, it is a sort of a personal affair, that either helps or hinders our progress; people who are in tune with the infinite and in harmony with the world create their own environment and make it so lovely and attractive that it draws other human beings to them.

If we wish to improve our environment, to dominate our surroundings with goodness and to achieve a gracious personality, we should choose the highest ideals, entertain the most elevated ambitions, then climb with determination to the summit. We are our own complete masters, no one else owns us, one hundred per cent of the stock in our personal corporation belongs to us, and we should pilot our own ship into the harbor of harmony.

By getting in tune with the infinite and living in harmony with everybody and everything is but the practice of the presence of God, and is the first step towards realizing the more abundant life, towards the realization of the fact that there is a spirit in man, and that the inspiration of the Almighty giveth him understanding so that he shall have clearness of vision, steadfastness of thought and trueness of speech.

The discords in life are life's failures; no one who cherishes and clings to some besetting sin; no one who worships worldly idols of wealth or sensuality can be at peace with God; no one who is at enmity with himself, his neighbor, his competitor or the world can be at peace with God; because, if he loved God he would love everybody and everything.

The discordant man is a victim to selfish desires and inclinations, he is confined within material limitations, he is out of tune, he is at cross points, and like other material failures, lives upon a false hope for a "tomorrow" that never comes, his past represents a series of sorrows, shirks and setbacks; and as has been said: "The body without the spirit is dead," so is life that is discordant; it is in a rut; ruts grow into graves, and graves are the final resting places for material failures. Who wants to be a material failure?

It is the supreme desire of every intelligent person to so live in this life as to fail not finally to attain unto everlasting life, and the sooner the journey upward is begun, the sooner glory and blessing will be attained, and the sooner it will be realized what a tremendous joy and satisfaction it is to be in tune and in harmony with that life which is eternal; it is the only life that is worth while; it is the only life that is going to last; it is the life of love. God is Love. And we can have just so much of God as we live God-like lives. Just to the extent that we open ourselves to the boundless flow of eternal life, and permit that life to clear out all our pipes of impurities, infatuations, vain imaginations and evil desires, shall we develop in the realm of love.

Most of all must we rid our minds of the false beliefs that future salvation depends upon material successes or failures; most of us are victims of our own selfish desires and inclinations, because we confine ourselves to material limitations, by seeking first the kingdom of this world. When we reverse our attitude and realize the necessity of seeking FIRST the Kingdom of Heaven, we learn how much better, how much more uplifting it is to put ourselves in the attitude of blessing others, and leaving our recompense as to needful material things to Him that doeth all things well. All good things shall be added as a natural consequence to all who get and stay in tune with the infinite.

"Lay hold on Life (LOVE) and it shall be Thy joy and crown eternally."

HARMAN D. JONES.

It has been decided that the memorial to Mrs. Lawver shall be a scholarship in the Deaconess Training School at Berkeley. The treasurer of the fund to be raised (six thousand dollars) is Miss Mary C. Heath, 2370 Broadway. It is hoped that every Branch of the Auxiliary will take a warm interest in this matter and enlist the help of Auxiliary members and friends of Mrs. Lawver and of the Deaconess Training School.

So comprehensive is to be the display of paintings and statuary embraced in the international loan collection at the Panama-Pacific International Exposition that many annual art exhibits are to give way to the Exposition in 1915. The Carnegie Institute of Pittsburg has notified the Exposition that it will not hold a 1915 exhibit and this will be the first time in 18 years that there has been no annual display.

Biography of Mrs. George Herbert Kellogg

The life of the late Mrs. George Herbert Kellogg, an appreciation of whose character and services appeared in the September issue, was full of great variety of incident and experience. She combined in her personality the finest development of inherited culture, with the vigor and initiative of the pioneer life in which she was born and brought up.

Her birthplace was the little town of Jubilee, in Illinois, the site of Jubilee College, which was founded by her grandfather, the famous Philander Chase, first Bishop of Ohio and Illinois. Here, during her early childhood, Bishop Chase had his home. "Robin's Nest," he called it, "because," he said, "it is built of sticks and mud and has so many young ones in it." Here, also, was her father's home, the Rev. Dudley Chase, the Bishop's son, who was at this time devoting his life to assisting his father in his journeys about the still wild country of Illinois, and to carrying on the Church work in the little town itself; and here, in 1846, Fay was born, the eldest daughter and second child.

Mrs. Kellogg's mother had come from Steubenville, Ohio, where her father, Bezaleel Wells, one of the best known gentlemen of that part of the country, had a large and beautiful estate. From both sides she had a long inheritance of distinction and refinement, although her earliest recollections are of this distinctly frontier life.

In 1851 her father moved to Chicago and founded the Parish of the Epiphany, whose original church building is now occupied by the Cathedral of St. Peter and St. Paul. The parish name and the traditions of the Epiphany were later handed over to the Church which now bears that name, but which originally had no connection with the work founded by Mr. Chase.

During childhood she knew more than one home—Jubilee, Chicago, St. Cloud (Minnesota), and the homes of her grandparents. She visited frequently in Steubenville and remembered always with the keenest delight her childhood's experiences there. But the pioneer spirit was strong in the Rev. Dudley Chase, and, as his eldest daughter was growing out of childhood, he turned his face towards California. The whole family came across the plains, having a prosperous and successful journey, although with more than one adventure with Indians, who at one time made an attempt to kidnap the daughter. Mr. Chase settled first at Petaluma, then entered the army as chaplain, and lived at Angel Island and other army posts. Fay attended Miss Atkin's School at Benicia and after her mother's death lived with her father in Oakland. At this time the responsibilities of life began to fall upon her willing shoulders. She became a mother to the younger children, a counsellor to her father and the burden carrier for many of the heavy laden.

While still in her girlhood, her father returned to the East and the family were settled for some time at Gambier. It was during this visit, while her capacity to care for herself and her sense of responsibility were both being greatly developed by experience as a teacher, that she first met her future husband whose home was near the college at Gambier. It was not, however, until a few years later when she came back to California to keep house for her older brother, that the acquaintance ripened into love. In 1873 they were married and settled at Crescent City. Soon after their marriage Mr. Kellogg's father, the Rev. Dr. Kellogg, retired from the active work of the ministry and came to Anaheim, in southern California, to live. At his request, his son and daughter-in-law went south to join him and lived there for six years. It was at Anaheim that Mrs. Kellogg began to take that active and important part in the work of the Church which continued when later the family moved to Oakland and became members of St. Andrew's Parish. At St. Andrew's they found their old friend and Rector of Anaheim, the present Archdeacon of California.

This active interest in Church work grew during a residence of several years in Ross Valley and San Rafael, and when she moved to San Francisco in 1895 and became a member of St. Luke's Parish, Mrs. Kellogg stepped at once into a foremost place in Parish and Diocese. She

Mrs. Fay Chase Kellogg

was president of the Women's Guild at St. Luke's for ten years and always an unsought and unexpected opportunity for great service came to her. The Rev. Mr. Church, Mr. Kellogg's brother-in-law and the head of Irving Institute, was taken sick. It was thought that a few weeks would permit him and Mrs. Church to reofficer and active in both the parochial and diocesan Auxiliaries. It was during this residence in San Francisco that an turn to the school and pending their return they asked Mrs. Kellogg to take charge of the work. She consented and moved with her family to the school, expecting to leave again shortly; but the weeks passed into months and the months into years, for Mr. Church, instead of regaining his strength, little by little failed in health. For four years Mrs. Kellogg carried this unexpected burden. It was a call upon her for all her wisdom, tact and self-sacrificing devotion. Of her success in the school her former pupils give fullest witness. As one of them said, "She was so full of love that she radiated it to all about her." It was at this time that, through her interest in girls, she was instrumental, with the late Rev. Dr. Wyllis Hall and the Rev. Mr. Hayes, in founding the Queens of Avalon, the ritual for which she wrote. After the society had been started locally it was found that a large society of the same character had already been started in the East. The two branches merged and the national society accepted the ritual which Mrs. Kellogg had prepared. The connection with Irving Institute continued until after the earthquake in 1906, when the school was transferred to other hands and Mr. and Mrs. Kellogg and their family moved to Berkeley.

This same earthquake year saw the beginning of another work in which she rendered distinguished service. The House of Churchwomen of the Diocese of California was constituted in January, 1906, and Mrs. Kellogg was elected its first president, serving for two terms (until 1913) when her health compelled her to resign. The success of this movement is largely due to her energy, initiative and wise planning. The traditions which have already formed in regard to the character and extent of its work have been largely molded by her hand. She not only guided the work at home; in 1910 she went to the General Convention in Cincinnati to present the possibilities of the new California movement to the women of the Church. The great gathering of the Woman's Auxiliary heard her with absorbed interest, and from that time on she had constantly to answer inquiries about the plan. In the interest, too, of the House of Churchwomen she visited many centers of social activity and formed the acquaintance of many of its leaders such as Miss Jane Addams and Judge Lindsey.

In addition to her work in the House of Churchwomen, she was president of the Woman's Auxiliary at St. Clement's, her Berkeley Church home, and member of the Advisory Board of the Auxiliary of the Diocese, a manager from its start of the Training School for Deaconesses and for all those years likewise an efficient and wise member of the executive committee of the school. Every department of Church work claimed her interest.

Outside the Church she took, through a greater part of her life, an interest in women's club work and general affairs. She was a member during her residence in San Francisco of Sorosis and the California Club. In Berkeley she was a member of the Claremont Club and a director of the Town and Gown Club, and chairman of its Civics Section. In the midst of all these activities she found a great deal of time for writing. Articles, stories, papers on one topic and another were constantly in her mind and coming from her pen. Her addresses to the House of Churchwomen showed not only wide vision of the scope of women's work in the Church, but also her gift of choice literary expression. But, when all this has been said, that which distinguished her most truly in the minds of those who loved her and of her nearer circle of friends was her devotion to her home and family. Her activity in Church and public matters always moved outward from the home, and the center of her life was there. In her thought and speech upon woman's work and place she never failed to emphasize the importance of the home. It was that with the fine deep spiritual experience from which all her noblest qualities grew which made her so well balanced, so well proportioned in her Christian life. Devotion was guided by intelligence, zeal was always expressed in discretion, love was always gentle and just and impartial. She was richly endowed with the wisdom which is from above.

Architecture a Standard of Culture

The standard of culture of the nations of antiquity is largely determined by their architectural remains. The same is true of the architectural monuments of the great modern nations of the world. The remains of the Parthenon upon the Acropolis of Athens stand as a silent memorial not only to the love of beauty of the Greeks, but also of their intelligence and general culture. What still remains of the great temples at Karnak and Luxor, Egypt, magnificent even in ruin, tell us of a great people and a high degree of civilization, milleniums before Christ was born. The splendid Gothic cathedrals and beautiful parish churches, scattered over the length and breadth of Europe, attest a lofty standard of intelligence, great refinement of taste and a deep reverence for the noblest things of life. In most cities of the United States can be seen beautiful public buildings, municipal, State or national. Here are seen perhaps the most perfect examples of domestic architecture to be found anywhere in the world; and, although ecclesiastical architecture in the United States is only in its infancy, yet even here may be found some really beautiful churches. Here may also be found innumerable examples of church architecture which reflect no credit upon the communities in which they stand. More and more public spirited citizens are endeavoring to see that public buildings are beautiful in design and execution. Similarly churchmen of all denominations are realizing that it is little less than a crime against society to erect churches which are a reflection upon the intelligence of the community instead of embodying in their very form the truth for which they stand.

Of the four or five styles of architecture most commonly in use, the Gothic is best suited to the genius of the Episcopal Church. The chief great historic styles are as follows: The Egyptian, whose distinguishing feature is its massive columns, eight or ten feet in thickness, bound together at the top by great horizontal stone beams; the Hellenic or Greek styles, consisting of the Ionic, the Doric and the Corinthian, whose chief characteristic is the lofty, graceful columns, the embellished entablature resting upon the columns, and the triangular pediment, in whose flat recessed background is found the finest remains of Greek art, such as the figures of the Parthenon by Phidias. The Greek styles are very common in Europe and America, both for secular and ecclesiastical edifices. Another style much used is the Roman, whose chief feature is the semi-circular arch. St. John Lateran, Rome, "the mother and head of all churches," built by Constantine, though greatly modernized, is one of the best specimens of this style.

The Byzantine style, a modification of the Roman, is much in vogue among the Greek Orthodox churches of Russia and the near East. It is characterized by its great circular arches, its domes, and its minarets.

The Mission style is very common in Mexico, the central and South American countries, and in the western and southwestern parts of the United States. This is not a pure style, but an admixture of Roman and Saracenic or Arabic styles created under Spanish influence. Its characteristic features are the rectangular column, surmounted by the Roman arch, the single story, the long open portico, and the projecting roof. It is admirably suited to a climate such as this.

Gothic Traditions of Episcopal Church.

The last I shall speak of is one of the greatest of all the historic styles of architecture, viz: the Gothic. It is a development from the ancient Roman style, the Roman circular arch having slowly evolved into the pointed arch and the cylindrical column becoming the more elaborate and ornamental column of the Gothic. It is the most inspiring of all the styles and the most widely distributed. It is found perhaps in every country in Europe from Sweden on the north to Italy and Spain on the south and from Ireland on the west to Russia on the east. Anyone who has ever visited Westminster Abbey in London, or Notre Dame in Paris, or the great Gothic cathedrals and beautiful Parish churches of England and the continent, or of an increasing number of the cities and towns of this country will appreciate the beauty and grandeur of this majestic style; wherein the spirit of man has embodied in imperishable stone the universal longing of the human heart for communion with the infinite and universal spirit of God.

The Church of England has been nurtured for centuries in Gothic surroundings. Her cathedrals and her parish churches, though varying infinitely in detail, are in the main Gothic. The Episcopal Church is the daughter of the Church of England, though she has been independent since the revolution and is thoroughly American in spirit. Therefore, her historical associations, her ecclesiastical traditions, and her liturgical service, are all bound up with the Gothic style of architecture. Through this medium she can, most freely and most efficiently, work out her destiny.—W. J. Dixon.

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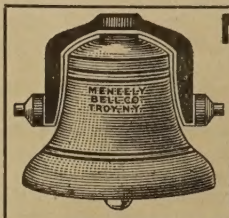

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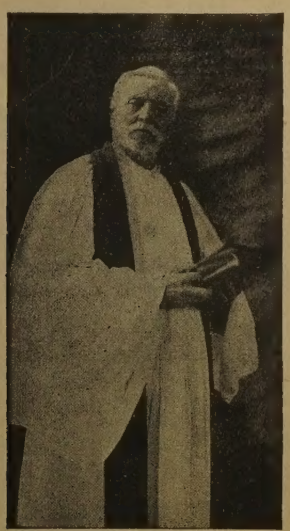
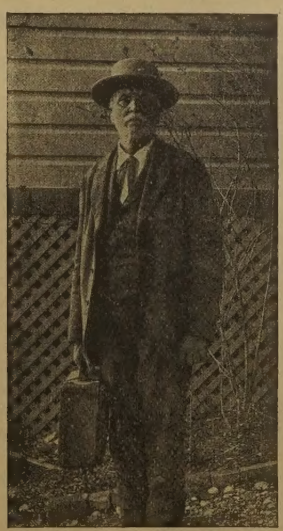
A Modern St. Francis

(By the Right Reverend William H. Moreland, D. D., Bishop of Sacramento.)

The Rev. Charles Caleb Peirce, presbyter, who fell asleep at Placerville, El Dorado county, California, March 14, 1903, was a striking personality. As a hero of the mission field, as a man of rare self-sacrifice, as a character of rugged strength and spirituality, as a Christian pastor, his career is highly instructive, and reflects glory upon the American Church. For forty-two years this man labored and served in one place, and that a rough, sparsely settled, obscure corner of the United States. Although without private means, he refused to receive a salary, believing that the people whom he served would provide for him in health and sickness and in the hour of death. His title was rector of the Church of the Saviour, Placerville, which he built in pioneer days at large expense, raising much of the money himself, but his parish was the entire county of El Dorado, over which he tramped week by week, until he was a familiar and beloved figure in every hamlet, mining camp and farmhouse within its limits.





THE REV. CHARLES C. PEIRCE.

Sunday morning: Ready for the church service.

Monday morning: Ready for the week's tramp.

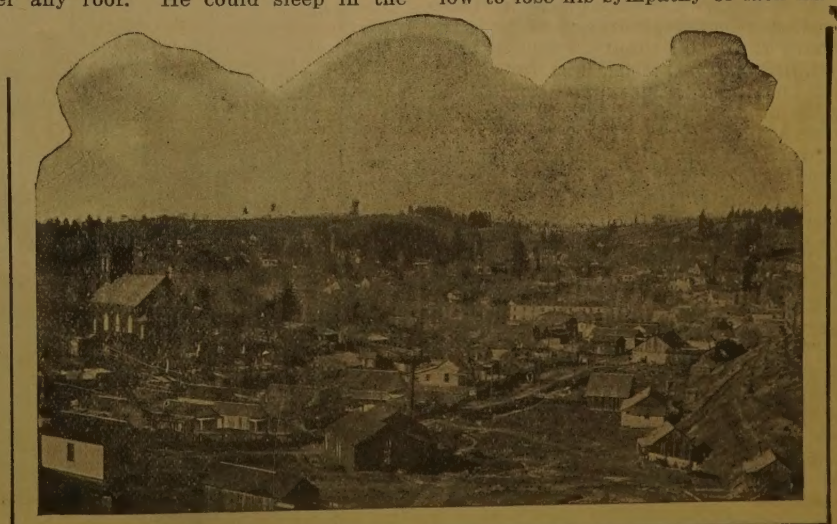
Sundays he spent serving the parish church, but invariably on Monday mornings he set out on his walks over the dusty highways and mountain roads, bearing a heavy pack of sacred writings which he gave away. He gathered neighborhoods in farm kitchens and schoolhouses where by candle-light this graduate of the General Theological Seminary, learned in the Hebrew and Greek Bible, expounded Scripture to the country people, afterward presenting each one with a copy of the book under review. He carried about successively all the principal books of the Old and New Testaments, each being separately bound, and each in turn he carefully explained, until he had taken his hearers through the Bible and had presented them with a consecutive library of the sacred writings. He excited curiosity and interest in the almost unknown contents of Holy Scripture by announcing true but striking and fanciful titles to his Bible readings. "The Brave Heart in Prison" would prove to be an introduction to the Epistle to the Philippians. "Letter of the Dying Hero" was the phrase whereby he secured a hearing for II. Timothy. He would bring out and apply some of the richness of the selected Scripture, simply to whet the appetite for more, then place the book itself in the hand of each hearer, urging a completer study at home. In this way he sowed the seeds of eternal life, which on subsequent visits he found ripening and bearing fruit.

In scattered rural communities and along country sides where human habitations were few and widely separated he went with his store of Divine knowledge, evangelizing a people who were wholly without settled pastors and beyond the reach of a parochial system. Being unmarried and of vigorous health, he was able to spend six days of every week in walking over the county, averaging sixty miles from Monday to Saturday, announcing in advance the circuit of his journeys, so that wherever he appeared the people were awaiting him with glad anticipation. Every house in the county was his home. At noon or in the evenings when he would turn in to rest, a plate would be set for him at any table and a bed found ready under any roof. He could sleep in the hay or under the trees, if need be, but there was not a farmer or housewife in the land who did not feel honored to shelter this man of God.

His parish records show a remarkable ministry. He baptized 772 individuals, married 597 couples, officiated at 1,385 burials, and this among a scant and widely scattered population. His custom was to preach at weddings, christenings and funerals, believing that he ought to let no opportunity pass to tell the people of Christ, especially where so few had the chance to attend church. He saw children whom he baptized grow to maturity, and was often called on to baptize their children, and children's children. He performed offices of the Church for three and even four generations in the same family. His charity was unbounded, involving at times self-inflicted suffering and privation. Distress or poverty among those he met appealed to him so strongly that he would share even his wearing apparel with an entire stranger who seemed to need it more than himself. The chief anxiety of his friends was lest he should give away his effects faster than they could supply him.

It is easy to understand how such a life as this, continued in simple unconscious heroism for forty-two years, made the man almost the idol of his people. Other ministers came and went, "Father Peirce" stayed on. It was enough for him to be the servant of Christ to a whole county. He gladly accepted this as his life work and it was his boast before life closed that only twice had he been outside the county limits—and then against his will.

When such a ministry as this came to its close great and spontaneous was the outpouring of a people's grief. Far and wide through the country flashed the news, "'Father Peirce' is dead." On the day of his funeral the roads were lined with vehicles of every description, bringing people to the county seat. The Mayor of Placerville issued a proclamation calling on the schools and stores to close. There was complete cessation of business. The windows displayed the portrait of the dead pastor draped in black. Even the saloons were locked, and bore on their glass doors the words, "Closed on account of the funeral of Brother Peirce." The people stood about in groups discussing a life which inspired them with awe as of something supernatural. The body, robed in his vestments, lay in the church, and for two days many hundreds came to look upon it. It was pathetic to see among the crowds the waifs and strays of humanity, men whose blear eyes and sorry dress spoke too plainly of the sad infirmity which had overcome them. Peirce had been their friend. No one had sunk too low to lose his sympathy or lack his help-



El Dorado, a California Mining Town.

ing hand. The solid men of the county, including its officers, administrators, miners, laborers, marched to his grave. The Board of Education, of which he had been a member for forty years, with teachers and pupils, were witnessing to the public loss. The newspaper issued an extra supplement with his portrait and a poem from a local source, entitled "Come, El Dorado, and Bury Your Dead." The Bishop, at Father Peirce's last request, preached a funeral sermon and read the solemn offices of the Church.

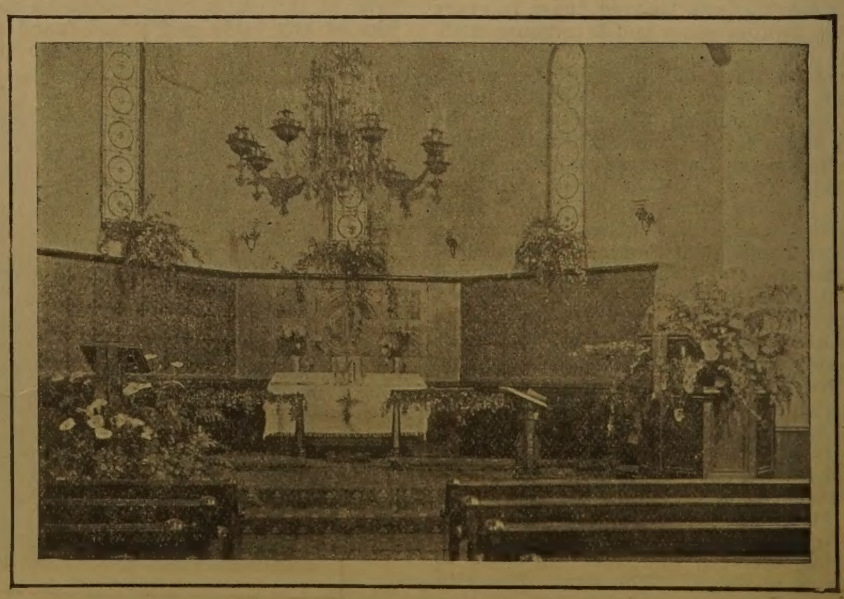
Not often when an "Episcopal minister" dies is the blow felt in every household, the public business suspended and every inhabitant impressed with the feeling that a general calamity has occurred. Allowance must be made for the appeal to popular imagination of such a life as Peirce's. Doubtless many an equally Christlike life is spent in busy streets and amid purely urban surroundings. But here was one who seemed to reproduce the method of the Saviour's life. Peirce appeared to be patterned after Him who "went about doing good," and "had not where to lay His head." El Dorado county became to a grateful people a twentieth century Palestine hallowed by the footprints of a devoted follower of the Christ. This was the way they came to regard him, pointing him out as he passed by in his rough gray suit, woolen shirt and thick boots, with the words, "There goes a man like Jesus Christ."

The Church of Our Saviour, Placerville.

"Along Country Sides Where Human Habitations Were Few".

Charles Caleb Peirce was born of Quaker parentage in Cincinnati, O., in 1826. His father, Thomas Peirce, was an iron merchant of Chester county, Pennsylvania. He studied and practised law for a few years, but his gentle nature found the exercise of litigation distasteful, and he turned to the ministry of the Church. He was graduated from the General Theological Seminary in New York in the class of 1860, and was ordered deacon in Trinity Church, New York, the same year and came at once to California, being moved with a yearning for the West. For some months he was in charge of Grace Church, San Francisco, while the Rev. Dr. F. C. Ewer, the rector, went East for a vacation from which he never returned. An incident occurred while here which gave direction to his whole subsequent life. A kind-hearted parishioner of worldly disposition said to him, "Mr. Peirce, if you would be a success in the ministry you must cultivate the rich, for money rules the world."

This sentiment, seriously expressed, shocked the sensitive spirit of young Peirce, whose heart was burning with ardent love and faith. He resolved to shake the dust of wealthy cities from his feet and turn to some wilderness where he could throw himself altogether upon God. He selected El Dorado, as being a wild, half-settled mining country without railroads. Thither he went in 1861 after his ordination to the priesthood. He resolved to demonstrate in his own experience the truth of the Saviour's promise: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." This was his Master's word and he believed it absolutely. Therefore he refused a salary, and would not on principle save any of the money which came into his hands. He argued, "If I were a man of family, I should feel compelled to look forward to provision for my wife and children, but I have only myself to provide for, and I will lean wholly on the Almighty arm." The accounts which he kept methodically showed that up to 1899 (when I had the privilege of examining his books) he had spent over sixteen thousand dollars on Bibles, religious writings and sacred pictures, which he gave away. This sum represented the amount he had received from the people in fees and donations. He grudged every dollar spent on himself,



Where Mr. Peirce Ministered.

and saved all that he earned that he might buy more books to give away. He indulged his own taste in one direction only. He secured the works of German and English scholars whom he thought able to elucidate the Hebrew and Greek Testaments in a reverent, orthodox spirit. Delitzsch was his favorite master. He was a close student of the letter of Scripture. His annotations in Hebrew are to be found on the margins of his Old Testament, and in both Testaments he was ever searching as in a mine for precious treasures. That the Bible was God's chief instrument of conversion was his conviction. Himself he likened to a wheel in a running stream, with an inexhaustible supply of Scripture passing through him to the people. Thus he became the incarnation of faith, and men looked on and marveled. One day, walking with him on the road, he said to me with great earnestness, "Emmanuel is nearer than the air I breathe or the food I eat. The Saviour is the one great reality of life."

Wonderfully was his faith in God's providential care justified. The moment illness came upon him the people surrounded him with comfort and skilled attention. Men who never suspected that they were fulfilling the word of Christ provided liberally for Christ's faithful servant. By whispering his name on the street, a thousand dollars might have been collected in an hour. He was sent away to the springs with an attendant. The nurse writes home: "This is an expensive place. Good people here will look after Brother Peirce. I can return and save you $5 daily." The answer went by wire, "Stay with him, and spare no expense."

Peirce, although he knew that he must die, was the happiest of men, for had not the Saviour's promise proved true? "Verily I say unto you, There is no man that hath left house or brethren . . . or wife or children or lands for My sake and the gospel's but he shall receive an hundred fold *now in this time*, houses and brethren . . . and lands, and in the world to come eternal life" (St. Mark x. 29, 30). He had nothing yet possessed all things. So he went away rejoicing in the expectation of meeting Christ face to face.

Within the limits of this article nothing can be written of the eccentricities which were a natural expression of his strong individuality; of his isolation from a former bishop and his clerical brethren, so that he could not be persuaded to attend convocation or other gatherings; of his need of an associate to care for the flock at home, while he was ministering to the scattered sheep abroad. We must not miss, however, the magnificent witness of his life to the power of faith and the truth of Jesus Christ. The splendid breadth of his sympathy and labors makes our parochial systems, with their careful definitions of metes and boundaries, look petty, and he lived in happy forgetfulness of the column of statistics, as he went about touching and blessing every life he could in any wise approach. While others were discussing in Church Councils how to evangelize a rural community, he was simply doing it. His career gives a valuable hint to those who will receive it, that to be the American Church we must go out to the people, full of sympathy and service for all.

In the Book of Life, kept by the hand of the loving, eternal One, without doubt stands very high the name of the obscure presbyter, Charles Caleb Peirce. It may be that in this strong, spiritual personality the American Church has developed, in one of her mission fields, a character who will some day be recognized as one of the brightest lights of American Christianity.

World Conference on Faith and Order

That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me.

September 15, 1914.

Bulletin No. 7.

Before the outbreak of the European war, notice had been received of the appointment of 48 commissions in the United States, Canada, South America, England, Scotland, Ireland, Europe, Australia, South Africa, India and China to co-operate in the preparations for and holding of the World Conference on the Faith and Order of the Christian Church. Other commissions were in process of appointment, so that it can be said that the proposal has the approval of the Anglican Communion throughout the world, of the leading Protestant Communions in all English-speaking countries, of the Old Catholic Churches of Europe, and the warm sympathy of dignitaries of the Holy Orthodox Eastern Church and of many leading Roman Catholics in different parts of the world.

The Commission of the Episcopal Church in the United States had planned to send a deputation, consisting of the Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago; the Rt. Rev. C. B. Brewster, D. D., Bishop of Connecticut; the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania; the Rev. William T. Manning, D. D., Rector of Trinity Church, New York, and Dr. John R. Mott, to lay this matter before leading men in every Communion in Europe and the near East. The secretary had been trying to arrange their trip, and had gone to Constance to attend the Peace Conference of the Churches which was to have been held there August 2-5, hoping to meet the many influential men from all parts of Europe who had expected to be present. Only half a dozen of them were able to arrive, but the secretary received at Constance on August first the last batch of letters needed to assure the deputation of a cordial and sympathetic reception everywhere. They had planned to visit practically every country in Europe.

Until the secretary began correspondence last May to make arrangements for the deputation, no effort had been made to present the matter generally in Europe, but that correspondence showed that the proposal of the Conference had become widely known. Not only were leading individuals in every country looking with interest for an opportunity to co-operate, but many religious papers had published sympathetic accounts, not only in countries like Germany, which might be expected to be in touch with American religious thought, but in others more remote like Finland and Hungary. Almost everyone in Great Britain and on the Continent of Europe who knew of the proposal recognized it as the most important question before the Christian world, for, till the obstacles to Christian Unity are removed by that thorough appreciation of each other by the Christian Communions of the world and the consequent destruction of the prejudices and misunderstandings which are so largely the cause of the continuance of their divisions, their separate and often hostile efforts to preach to the world Christ and His law of love and righteousness and peace will continue to be only feebly effective.

One of the first and greatest lessons of this dreadful war which is convulsing half the world is that only by unity in the one Lord Jesus Christ, the Prince of Peace, can Christians help to make the Kingdoms of the world the Kingdoms of the Lord and of His Christ, and surely the terrible destruction which the war will cause, whatever else may be its issue, will make Christians see more clearly the need of a reunited Christianity.

Of course, the world wide plans for the Conference must now be suspended. Yet there is much that has hitherto been neglected which can be done by those of us who are not involved in war.

1. We can pray that God, the Holy Spirit, will direct all the preparations for the Conference and will hasten the time when this world-wide effort for Christian Unity may be resumed. A card of prayers for Unity and the Conference may be had in any quantity on application to the Secretary, Robert H. Gardiner, Gardiner, Maine, U. S. A. Surely, to these prayers we will add the daily petition that God will turn the hearts of the warring nations to peace and good will.

2. We can spread among friends and members of our several congregations the knowledge of the plans and purposes of the Conference. Leaflets about them can be had free on application to the secretary as above.

3. We can promote small gatherings of members of different communions, first and foremost for united intercession for Unity, and, in the warmest spirit of real Christian love, for the effort to appreciate all that is best in the positions of those from whom we are separated.

4. We can do our utmost to bring together the divisions of the communion to which we belong. Much has been done in that direction, but the effort must be strengthened. If the members of each family cannot be brought to dwell together in vital unity, how can the families expect to heal their greater divisions?

5. We can pray this awful experience of war through which the world is passing may bring men to a frame of mind in which they will be more than ever ready to give ear to such proposals as those which the World Conference Movement represents.

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Religious Work at the Panama-Pacific International Exposition

These are days crowded with events that stagger thought, events that march in swift procession and are freighted with tremendous importance to all mankind. Europe is prostrated under the most appalling war of history. Its duration, severity, woeful destruction to humans and property, and tragic results, who can forecast? It is murder on international scale and should be stopped.

The Orient is restless, is breaking away from ancient traditions, is undergoing signal disintegration of old faiths, is crying out for something better, something more soul-satisfying.

What of America? For more than a quarter of a century, Americans have stressed the material at the expense of the spiritual, have too much counted God out and mammon in, have become rich in world goods and correspondingly poor in heavenly treasure. Is there any apparent change? Is there evidence of turning for the better? Is there any clearly defined undercurrent of yearning for something more soul-satisfying? Surely so. Especially is this true within this year. Men all over this country are coming to see and to confess as never before how utterly shallow, passing and unsatisfying material things are. Now, as at no time since the Civil war, thoughtful Americans are realizing how riches take wings and fly away, how money and pleasure in last analysis fail to feed the soul and fit it for real service here and right fellowship hereafter, until on railway trains, in hotels and clubs and fraternal gatherings they are ready, in multitudes of cases, to think and talk about things spiritual. Perhaps two things operate as chief causes to this hopeful result, our own financial stringency for the past year and the horrible war in Europe.

All this combines to stress religious opportunity, to lift higher and more emphatically the challenge of Evangelism. It all combines to force upon us the vision of the extraordinary opportunity of the Church. It is not a time to sit down and nurse pessimism, but to be up and doing. Especially is this true of the opportunity

Palace of Horticulture, Panama-Pacific International Exposition

of the Church of America in connection with the almost ten months of the Panama-Pacific International Exposition at San Francisco in 1915. Think of it! The nations of the earth then will be our guests. Even the horrible war in Europe will drive many out of that condition to America! What a religious opportunity! What opportunity for stressing Missions, both Home and Foreign. Can our great Mission Boards do better than to take best possible advantage of all this?

The program of the committee having this great religious work in charge is sane, comprehensive, practical. Nothing like it ever has been attempted. Its scale is worthy of the Evangelical Churches of America. It is the OPPORTUNITY of Protestantism!

Within the Exposition Grounds this program provides for a religious exhibit, in concrete and intensive form, and on a scale that is great, of what Evangelical Christianity is doing for humanity. In the same building will be a lecture hall, upon the platform of which daily men and women eminent in Christian leadership will lift up Jesus Christ in sane, strong, compelling addresses on every topic vital to Christianity. Consider the impact of that platform upon America, Europe, the Orient, the World!

Outside the grounds and near the new Civic Center of San Francisco, nightly, great Evangelistic mass meetings, under the leadership of our world-famed Evangelists, will be held. These in turn will be supplemented by noonday meetings, for both men and women, in downtown theaters and halls and factories. And all this for a period of more than two hundred and eighty days and nights! Who can forecast the impact of this mighty effort?

It all can be done and with credit to Protestantism if pastors and Churches will help. How? By speaking upon the great work on "Exposition Sunday," October 11th. By praying for the work. By giving an offering to help finance it. The physical effort to swing this work is titanic. The committee can do it, but cannot finance it! It should not be expected or allowed to be burdened with financing it. The Churches of the country at once should rise to the occasion and meet the obligation by sending the committee all the money needed. This they can do, if each congregation will take even a small offering for the work. A Church share is only FIVE DOLLARS! Small Churches can give this much and not burden them. Large Churches can give more, and thus all shall have a share in this the greatest effort at Evangelism of all the ages! Pastors and people, let us do it. Let us do it NOW! Let us at once cheer the hearts of that committee, at work for us, by assuring them of our definite financial help and of our continued prayers.

CHURCH LITERATURE.

When one knows the facts it is not surprising that the constant complaint of the Clergy is that their laity take but little interest in, and do so little for, the cause and work of Missions, the surprise is that they do so well. What, however, is really surprising is the fact that the Clergy, whose regrets are so often poignant as well as just, should themselves contribute towards the unhappy condition which they so grievously lament, by making so little effort or none at all, to secure the circulation of a Church paper in every Church family of their congregation.

The Clergy are often conscious that what they urge upon their people from the pulpit with regard to their duty towards Missions loses the greater part of its force because their hearers have remained largely uninformed upon the subject, and yet they do not seem to realize that the information their people so much need is what the Church paper would have in many directions and in many ways made them familiar with.

But it is in other directions as well, connected with the indifference of their Laity, that the neglect to urge the taking of a Church paper upon their people results in great damage to the people themselves, and to the cause of Religion and the Church. Every house on every day of the week, possesses one, and perhaps many, secular papers, besides the magazines, etc., which come not so frequently, and these papers often reflect upon the Christian religion and the Church, or advocate some doctrine which militates against the Missionary or other aggressive institutions of Christianity. Or, even if they do not go so far as that, their contents abound in suggestion or incident hurtful to a Christian man or woman's true view of life.

It is not fair to the Laity that they should not be trained from their early life in an understanding of the value of the Church paper, and that every family should not be encouraged and urged to include among the literature for which they subscribe a Church paper, the Diocesan paper, of course, and one other of a more general purpose, if possible, so that its members may be made alive to the Church's needs, and to the Church's great undertakings and the success which has attended them, and so be encouraged to see the necessity of still greater efforts in accomplishing the high purposes of God towards mankind and the world.—Los Angeles Churchman.

Will the Readers of The Pacific Churchman kindly mention advertisements seen in this Issue when making purchases as the Trustees want to prove to the business community that advertising of this sort is a good business proposition.

Where Is the Father Who Is Not Interested In the Morals of His Child?

PARENTS, set your children a good example by GOING TO CHURCH SUNDAY. The man of the home who bravely declares that the churches are for women folk as he lies in bed or arranges to spend the day in some ungodly way not only injures himself, but his idle, boastful words are heard by the little boy or girl at home. Children are impressionable, and they quickly accept the father's viewpoint.

WHERE IS THE FATHER WHO IS NOT INTERESTED IN THE MORALS OF HIS CHILD? AND WHERE WILL THE CHILD BE TAUGHT LESSONS OF RIGHTEOUSNESS IF NOT IN THE HOUSE OF GOD? THE EXAMPLE OF A FATHER WHO IS A REGULAR ATTENDANT AT CHURCH IS MORE POWERFUL THAN ANY SERMON THAT CAN BE PREACHED. IF YOU THINK YOU ARE TOO FAR ADVANCED IN THOUGHT, IF YOU ARE SURE THAT THE CLERGYMAN'S SERMONS ARE DRY, IF YOU MUST FOREGO AN HOUR OF YOUR SLUMBER SUNDAY, MAKE A SACRIFICE FOR YOUR LITTLE BOY OR YOUR LITTLE GIRL'S SAKE.

Recall the days when you were a child and how you watched your dear parents trudge off to church on the Sabbath. Of course the world was not as advanced then as it is today. But many of the so called advances really are recessions. In many places, thanks to this advanced thought, the name of God doesn't obtain the reverence it did when you were a child. There is no denying that "going to church" has deteriorated in many of the so called enlightened communities.

This enlightenment is only darkness. Where is the scientist or leader in advanced thought to compare with God? Churches are the houses of God. There you will hear the word of God. They should be filled to overflowing.

Help swell the attendance by GOING TO CHURCH Sunday.

GO TO CHURCH next Sunday!

The Pacific Churchman

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To CORRESPONDENTS in the various Dioceses and Districts of the EIGHTH PROVINCE: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

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When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

Editorial

Resolved, That it is the sense of this Joint Session that it is the First and Bounden Duty of every Bishop to do his utmost to secure the meeting of the Apportionment in his Diocese or District, and that it is the duty of every Rector and Missionary to do his utmost to raise the Apportionment in his Parish or Mission.

Resolved, That the Joint Session ask the Editor of the "Spirit of Missions," and request the editors of all Church papers to publish the foregoing resolution at the head of their editorial column in every issue for the next three years.

Bishop's Office,
San Francisco, Cal.
September 23, 1914.

The mighty death-grapple of modern war seems to have no other suggestion to some than the question, "Has Christianity broken down?" The President of the United States bids our nation to prayer. A world convulsion by some is taken as a flouting of all faith relief. Others are quick to apply that old-time aid for the afflicted—prayer. Man cannot tell the outcome. In implicit trust that God will guide it we heed the call of the Proclamation, and in a common citizenship "seek counsel and succor of the Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things."

I have authorized the service published by the Young Churchman Co. for use on the day appointed, Sunday, October 4th, and earnestly commend its use to the clergy and congregations of the Diocese together with the reading of the President's Proclamation.

I would also recommend when practicable that offerings be taken on that date, for our General Red Cross Funds, to be applied for all fields, and sent promptly to Mr. Allen Knight, treasurer of the San Francisco Red Cross Chapter, 502 California street, San Francisco.

Very faithfully yours,
WILLIAM F. NICHOLS.

PROCLAMATION OF THE PRESIDENT.

Setting Forth Sunday, October 4th, as a Day of Prayer and Supplication.

"Whereas, Great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsels of statesmen have not been able to save from the terrible sacrifice;

"And Whereas, In this, as in all things, it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things;

"And Whereas, It is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

"Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship there to unite their petitions to Almighty God, that overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this eighth day of September in the year of our Lord one thousand, nine hundred and fourteen, and of the independence of the United States of America, the one hundred and thirty-ninth."

WOODROW WILSON.

By the President:
William Jennings Bryan,
Secretary of State.

PRESIDING BISHOP'S MESSAGE.

We are coming home from summer sojourns. We thank God and take courage to set at work again. But while we have been resting a sad change has come over the face of much of the civilized world. War, with its woes and pains and horrors and heartbreaks. We cannot take in all the dreadful things which it has brought in its train. But we can have tender thoughts for the suffering ones, and noble thoughts about the self-sacrificing ones, and wondering thoughts about what God's Providence means in it all, and trustful thoughts in His wisdom and goodness, and humble thoughts of earnest prayer,—Give peace in our time, O Lord. For it is Thou, Lord, only, that makest us dwell in safety.

PRIMARY SYNOD OF THE EIGHTH PROVINCE.

NOTICE OF POSTPONEMENT.

Notice is hereby given that, acting in accord with what, after careful consideration appears to be the best interests of the Province, the undersigned, Committee of Arrangements for the Primary Synod, heretofore called to meet in Seattle, Washington, October 15, 1914, have decided to postpone without date the said meeting.

After correspondence with the authorities of several of the Dioceses and Districts of the Province, it has become apparent, owing to the unsettled conditions which prevail generally, due in large part to the European war:

1. That the attendance, and especially of the Lay Delegates, at the meeting is likely to be greatly impaired, thus preventing a really representative gathering of the Province.

2. That even if the meeting were held the prevailing conditions would seriously interfere with the enthusiasm and helpfulness which the work of the Synod is expected to produce.

It does not appear that any material interest of the Province will be harmed by the postponement of the Primary Synod to a more convenient season.

For the sake of complying with the Canon, the Bishop and elected delegates of the Diocese of Olympia will meet on the day named in the call and formally adjourn the meeting of the Primary

Synod to a date to be set by the Bishop of California, as President of the former Eighth Department, of which date due and timely notice will be given.

Faithfully yours,

WILLIAM F. NICHOLS,
Bishop of California;
FREDERIC W. KEATOR,
Bishop of Olympia;
GEORGE C. HUNTING,
Sec'y. of Eighth Dept.;
Committee of Arrangements.

SOME PEACE MEMORANDA.

1. "Clear your head of cant."
2. "Wut's words to them whose faith an' truth
   On War's red techstone rang true metal?"
3. Blessed are the peace-makers. Cursed are the fuss-makers.
4. Peace posing for the limelight of it adds a new abhorrence to war.
5. "Prophets that bite with their teeth and cry 'Peace.'"
6. When a man's ways please the Lord, He maketh even his enemies to be at peace with him.
7. The peace-paradox of every century is its war against wrong, and its peace of progressive right. Christ who is "our Peace," came "to send a sword."
8. War welter crimsons the *Christ* letters in our *Christian* era from its very bloodshed. Woeful suffering, waste, carnage and catastrophe swell the voice and numbers of spokesmen for peace.
9. Economies, humanities, civilization itself all argue peace promotion, but oftentimes with color-blindness to the *Cnrist* in a Christian era.
10. The peace of Christ, with its paradox of His service and His sword, is the motive with which the Christian divines the Christ in the Christian era and constantly prays and prays only the more earnestly in war time, without observation and without sounding a trumpet before it, "Thy Kingdom Come."

CATHEDRAL MISSION OF THE GOOD SAMARITAN.

The Cathedral Mission of the Good Samaritan will hold its fourth annual Fair on November 18, 19 and 20. This Fair has become an important feature in the work of the Mission. The committees are already at work to make this the most successful Fair yet held. Last year the Fair netted over $800 towards meeting the expenses of the work. This year the aim is to clear $1000. To do this we need the help and co-operation of all our friends. You who read this, make something for the Fair and send it in by November 17.

The following figures are of interest, showing as they do the very great medical work that is being done by the Cathedral Mission of the Good Samaritan. The report is for the year ending September 1, 1914. The staff consists of the following physicians: A. S. Green, M. D., L. D. Green, M. D., A. H. Nahman, M. D., L. O. Kimberlin, M. D., with Mrs. Mary A. F. Gibson as nurse. Clinics are held daily on Mondays, Fridays and Saturdays at 2 p. m. and on Tuesdays, Wednesdays and Thursdays at 11 a. m. During the year 3185 cases were treated, of which 300 were surgical, 1733 medical and 1152 eye, ear, nose and throat. There were 84 operations performed, of which 50 were tonsils and adenoids, 4 circumcisions and 30 abscesses and other minor operations. There were 26 patients sent to hospitals, of whom 15 were sent to our own hospital, St. Luke's, as clinic patients.

Since the first of October, 1913, the Vicar of the Cathedral Mission of the Good Samaritan has baptized 94 persons. How many parishes in the Diocese do better? A practical proof of the spiritual value of the institutional Church.

One department of the work of the Cathedral Mission of the Good Samaritan is the endeavor to provide clothing at a nominal cost (or without cost where families are unable to pay anything) to the poor. There is a very great demand for such clothing as well as for furniture and household goods of all description. We earnestly request your help in enabling us to meet this need. The Mission and Potrero district of our city is the home of large families. There is no race suicide. It is sometimes a very difficult matter to keep these many little ones clothed and with shoes on their feet. Many of our children are forced to absent themselves from Sunday School because they have no clothes to wear. We feel that our own families have the first claim on our own Church people. Will you, therefore, send us (or notify us by 'phone, Mission 7236, and we will send for) any clothing you may desire to send.

The Diocese of California

The Rev. Edward Morgan and Arch Perrin, after detention by war conditions in Europe, have returned to their Churches in San Francisco.

A brass altar desk has been placed in Trinity Church, Haywards, by Mrs. Charles H. Whipple and other friends in memory of Florence C. Moore.

Every Sunday School gives its Lenten offerings for General Missions, and this coming Advent our schools in this Diocese are to be asked to give for a special branch of our Church Extension work.

The more children are told about the work to which their offerings are devoted, the more interest they will take, while at the same time the habit of intelligent and regular giving will be formed.

Trinity Sunday school, at Menlo Park, is the first to make a special offering for the Canon Kip Memorial Mission in San Francisco and to vote a definite percentage of their monthly collections for this work.

The Bishop's Annual Intercessory Service for Sunday Schools will be held at Grace Cathedral on Sunday, October 18th, at 3:30 o'clock.

It is hoped that the cathedral will be as well filled on this, as St. Luke's Church and Grace Chapel have been on former occasions. Teachers, parents and all directly and indirectly interested in the religious education of the child are cordially invited to attend.

The Rev. Dr. King, late of the Diocese of Olympia, has accepted the charge of St. Luke's, Hollister, and of San Benito county for the remainder of the year. News comes of very largely increased congregations—of revival of interest and a desire on the part of the congregation to renovate the parsonage and do what lies in their power to retain him permanently. This has been the only county in the Diocese without a resident clergyman, and the change seems to be most beneficial both for Gilroy and Hollister.

As the first step toward establishing a sick benefit fund, the Alumnae Association of St. Luke's Hospital will hold a bazaar at the nurses' home of the hospital on Thursday, October 29th, afternoon and evening. There will be a sale of fancy work, home products, candy and dolls, with dancing as an added attraction in the evening. This will be an excellent opportunity to secure inexpensive Christmas presents and at the same time contribute to a very worthy cause.

St. Luke's Day, October 18th, is the day for the Annual Offering in all the parishes and missions in the Diocese for St. Luke's Hospital. This offering goes toward the endowment of what is known as "The Bishop's Bed," and as next year is the twenty-fifth anniversary of his consecration, it is hoped that the amount from these offerings will approximate the needed amount.

The last day of August saw the offerings of the Diocese toward the apportionment for General Missions slightly in advance of those of last year. LAUS DEO!

Now we have three months in which to wage a campaign for our Diocesan Church Extension Fund—not only to meet the current expenses of those three months, but to wipe out the deficit that has accumulated since 1907. Earnest effort on the part of every parish and mission would accomplish this and give fresh courage to our workers in the field.

The Ladies of St. James' Guild, Centerville, had a very successful lawn party last month, during which the barrels were opened and over one hundred and twenty-five dollars taken from them. Last year it was decided that instead of giving a fair or entertainment, each member of the Guild would take a barrel and see how much she could collect in it. The result proved that quite as large a sum was realized toward the payment of the debt as by the old method, with a great saving of strength, time and expenditure for material.

This Guild has also a perennial source of income from the rental of houses which they have built and from a box of articles made by the members from which members of the Guild and their friends purchase birthday and Christmas presents.

It will be remembered that the pioneer of our Seamen's Institute work in San Francisco was the Rev. James Fell, now Vicar of Arnside, in the Lake Country of England. His courage and ability are a valuable part of the traditions of the Institute. It has only recently transpired, however, that beside his time and experience so nobly given, he contributed out of his own pocket some $1500 for the work. This probably never would have been known if the late Mr. Robert B. Forman, for some years resident in San Francisco as a representative of the firm of Balfour, Guthrie & Co., had not provided in his will that the amount so given by Mr. Fell should be returned to him.

Mr. Forman has in recent years lived in Liverpool. He and Mrs. Forman have many warm friends in San Francisco.

The daily papers are full of news about the great war that is going on in Europe, though the world is kept in ignorance of the loss of life and the numbers wounded in the great hosts that have been so continuously engaged in battle, but with the modern weapons that are in use, many feel that this silence is maintained that none may know how awful has been the carnage.

Meantime, we do know that in all those lands there are larger armies of heroes and heroines than those on the firing line. Those who have sent their dear ones to the front because the country called for them, and who have the harder part to bear—that of quietly waiting while they work and pray.

No one can estimate the amount of labor, of self denial, of real sacrifice that is being given by those at home for those who have gone to the front.

Cannot Christian people here learn a lesson from all this?

We also have our heroes—the missionaries who have heard the call—who are giving their best for the spread of the Kingdom. Poorly paid, with little opportunity to meet with their brethren, many with long distances to travel—they truly are on the firing line.

An appeal is being sent out for a concerted effort on the part of all our parishes to meet their full apportionment before the close of the year. It can be done if for Christ and His Church Christians will work and practice self-denial—make real sacrifices because of love for the King.

The St. Andrew's Camp Association gave a very successful entertainment at the San Francisco Yacht Club, Friday, September 11. The proceeds will be applied toward the new fence and the small debt for the building fund of St. Andrew's Inn, 2840 Twenty-fifth street.

In our last issue we chronicled the postponement of the great International Men's Conference, for which our local B. S. A. had been so arduously preparing for months. And now we have to announce that the Bishops and other members of the Eighth Province have most reluctantly come to the conclusion that the Synod, which was to have been held in October in Seattle, must also be indefinitely postponed, owing to the stressed conditions in business circles caused by the war in Europe.

The benediction of St. Andrew's Inn during the month of August has opened another avenue of preventive helpfulness, which is one of the ways of interpreting the life of Christ in the betterment of humanity. The Bishop, the Dean with several of the clergy and a goodly number of Church people were at the interesting services. The Bishop spoke of the work and of those who had forwarded its growth and asked for the co-operation of the Diocese in getting the work of the Inn before those boys and young men who had no home or were obliged to live away from home. The music was rendered by members of the Naval Training School.

There is a small debt on the property, otherwise everything about the Inn is artistic and comfortable and has the atmosphere of a real home. It is desired that the Inn shall be self supporting, which it can be if a certain number of boys share the running expense. Will every lover of boys bring the Inn to the attention of those who need its healthful physical and spiritual influence. The Inn is at 2540 Twenty-fifth street, and the "Bishop's Aid for Boys," the Rev. George Maxwell, is in residential charge. Telephone Valencia 3090.

The Church Divinity School opened September 16th with Evening Prayer in the Crypt and an address by the Bishop. It is expected that there will be a larger number of students this year than for several years. Four new men have come into residence and several more are expected in the near future.

GIRLS' FRIENDLY SOCIETY NOTES.

St. Paul's Branch, 2427 California street near Steiner street—Reopened after the summer vacation on Monday, September 14th. Meetings held every Monday evening. An admission service held on Monday, September 28th. With the enthusiastic members and associates this Branch is making good progress.

St. Stephen's Branch, 864 Fulton street, near Webster—Meets twice a month on Tuesday evening. Cordial invitation extended to visitors.

Grace Cathedral Branch, 1217 Sacramento street, between Taylor and Jones—Reopened after the summer vacation on Thursday, September 3rd, with a very encouraging gathering. The meetings are to be held on the first and third Thursdays of each month, with something interesting for each meeting. An admission service will be held on October 1st. All interested in the work of the Girls' Friendly Society are welcomed to these meetings.

ST. PETER'S, OAKLAND.

The hour of Vesper Service at St. Peter's, Oakland, will be changed November 1st from 4 to 7:30 p. m.

An "Every Member Canvass" of the Parish will be made in the near future by the men of St. Peter's.

The lectures in the Social Service course being delivered at St. Peter's will be: October 7th, "Juvenile Dependents," by Judge Murasky, and October 21st, "Associated Charities," by Miss Catherine Felton.

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The Eighth Province

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Rev. Douglas Atwill, late of Salalia, Missouri, began his ministrations at St. Paul's Church, Santa Paula, September 1st.

St. Mark's Parish, Pasadena, Rev. Albert A. Hall, Rector, is also preparing plans for a new church on East Washington street.

Mrs. F. B. Evans, an Alaskan Missionary, who has spent the greater part of her furlough in Covina, has returned to Anvik to resume her work at that station. With her was her adopted son, a full-blooded Indian boy of 11 years, who made a very favorable impression on the people and boys of Covina.

St. James' Church, South Pasadena, Rev. W. H. Wotton, Rector, is being beautified by the addition of a chancel to be built of stone to correspond with the nave previously built in accord with a plan by Goodhue and Ferguson, New York architects. This addition, which will cost about $5000, will complete the original plan with the exception of the Tower to be erected at a later date.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. Frederick C. Taylor has become rector of Christ Church, Anacortes.

The Rev. W. H. Bliss, formerly Canon of All Saints' Cathedral, Spokane, has accepted his election as Rector of Trinity Church, Seattle, and is expected to assume duty October 1st. Dr. Gowen will continue duty as professor of Oriental language and literature in Washington University.

From the secular press we glean that St. Clement's Church, Seattle, was consecrated on September 13th. That the Church of the Holy Communion, Tacoma, is to have a new parish house, the first of a trio of buildings which it hopes to erect on a plot 130 x 125 feet at the corner of Fourteenth and I streets. We hope to have fuller particulars for a later issue.

On Sunday, September 20th, being the fifteenth Sunday after Trinity, Epiphany Church, Chehalis, celebrated the thirtieth anniversary of the building of the first church in its parish. The services were of a very happy character, and served to bring out many friends of the parish. The sermon was preached by the Bishop of the Diocese, from the text, Philippians 1:3-6. The point emphasized was the fact that from the first a certain character has been stamped upon this parish, which has stood out throughout its whole history, and this gives promise that the same will continue through the years to come. The Senior Warden of this parish, Mr. Wm. West, who from the first has been actively connected with this Church, has recently been made the guest of honor at a banquet given by the citizens of Chehalis, celebrating the fiftieth anniversary of his coming to the State of Washington.

With a site embracing three lots at the northeast corner of North 36th and Gove streets purchased and nearly paid for, some 15 or 20 women composing the St. Paul's Episcopal Guild of the North End, Tacoma, hope soon to start the erection of a bungalow mission on the site.

The guild has been in existence nearly five years and for four years the women have been working to obtain money for their mission, which they hope some day will become a large parish with a handsome St. Paul's Church. Mrs. F. C. Riehl, one of the trustees of the Guild, said last week she thought the Guild would be able to take up the building of the mission shortly.

"It will be a pretty bungalow-style mission for our Sunday school," she said, "and we will have a room for the Guild and what other space and conveniences we can afford. Our mission takes in the Washington and Sherman school districts and Point Defiance, and we have tried to locate our proposed mission as nearly in the center of the district as possible."

St. Clement's Church, Seattle, was consecrated on the Fourteenth Sunday after Trinity, September 13th, by the Rt. Rev. Frederic W. Keator, D. D., Bishop of Olympia. This happy event in the life of the parish marks not only the paying off of a mortgage of long standing, which was accomplished early in the year, but also the completion of a series of improvements in the church building, which has been carried on during the past summer, and which have had the effect of greatly beautifying the building.

These improvements include the repainting of the exterior of the church and rectory, the erection of a narthox, the remodelling and decorating of the chancel after designs by R. Geissler, Inc., of New York, and the installation of a new altar and reredos, new choir stalls and new pews.

The altar is in memory of the late Mary Seaman Hyde, and the choir stalls of the late Ethel Norbury Hyde, mother and sister respectively of the Rev. Arthur P. S. Hyde, at present serving as Deacon-in-Charge of the parish.

The first service in what is now St. Clement's Parish was held in Calvary Presbyterian Church, corner of Market (now 24th avenue) and King street, in July, 1891, the Rt. Rev. John Adams Paddock, Bishop of Olympia, and the Rev. George H. Watson, Rector of Trinity Parish, officiating. Following this service a committee consisting of Messrs. Martin, Hatfield, Tustin, Gardner and Robertson was appointed to effect a suitable organization.

At a subsequent meeting held December 7, 1891, the parish was formally organized, and the name, St. Clement's unanimously adopted.

The Rev. John F. Von Herrlich was called as the first rector, and served the parish as such for about two years, being succeeded by the Rev. J. H. F. Bell, who remained in charge for only seven months. For the next three years the parish was under the care of the Rev. George H. Watson, rector of Trinity Parish. In September, 1896, the Rev. George Buzzelle was called to the rectorship, an office he held for ten years, being succeeded by the Rev. Frederick K. Howard, who resigned after six months' service. From 1907 until 1913, the Rev. Thomas A. Hilton served the parish most faithfully and efficiently, resigning to accept the office of Archdeacon of Olympia. The present incumbent, the Rev. Arthur P. S. Hyde, assumed charge on February 1, 1914.

The first services were held in an old school house at the corner of 24th avenue and King street, but in December, 1891, Oltman's Hall, 24th avenue and Lane street, was rented, and the property of the parish moved there. The following summer the lot on the corner of Market street and Park avenue (now 24th avenue and Washington street) was purchased for $1,100, and in the autumn of 1893 the erection of the present church building was commenced, under the superintendence of Mr. John Maltby.

In 1901, Grace Hospital property was sold, and the proceeds divided among the parishes of the city, St. Clement's receiving $1,000 as its share, which was used to buy the present property, the old lot being given in part payment. The church was moved to the new site, a suitable crypt built under it, and the rectory erected, all of which work was completed early in 1903. The mortgage incurred in these improvements was finally paid off in January of this year, and the parish stands today free from debt, except for a small sum advanced by one of its members, without interest, to insure the completion of the present improvements.

Many changes have taken place during the twenty-three years of the life of the parish, and a reference to the parish register discloses the fact that a mere handful of the original members are still with us. But with the passing of the old ones, new ones have come, and the future of the parish at the present time looks most bright and encouraging.

DIOCESE OF OREGON.

(Rev. Walter D. Sumner, D. D., Bishop-Elect.)

That the Very Rev. Walter I. Sumner will accept the call to the Episcopate of Oregon is the expectation of leading Churchmen in that Diocese. Although he would leave a great work in Chicago, it is understood that, under certain conditions he would come to Oregon to fill the high office made vacant by the death of the late lamented Bishop Scadding.

The Convention was called to order at 10 a. m., Wednesday, September 16th, in Trinity Parish House, Portland, by the Very Rev. H. M. Ramsey, Dean of the Pro-Cathedral and president of the Standing Committee, after a celebration of the Holy Eucharist in Trinity Chapel. Dr. A. A. Morrison, Rector of Trinity Church, was elected temporary chairman.

At the morning session Rev. John Henry Hopkins, D. D., of Chicago, was nominated by the Rev. John I. Rosenmuller of Astoria, and the Rt. Rev. Sheldon Munson Griswold, D. D., Bishop of Salina, by Dean Ramsey. In the afternoon five additional nominations were made as follows: Rev. Wm. C. Robertson of Chattanooga, by Rev. W. A. M. Breck; Rev. Edward Lambe Parsons, D. D., Berkeley, Cal., by Rev. T. F. Bowen; The Very Rev. Walter T. Sumner, D. D., Chicago, by the Rev. Fredk. K. Howard; The Rt. Rev. Charles Sumner Burch, D. D., Suffragan of New York, by Rev. A. A. Morrison, Ph. D., and Rev. Charles H. Young, Chicago, by Rev. C. W. Robinson.

In the evening the Very Rev. J. Wilmer Gresham of San Francisco was placed in nomination.

For an election sixteen votes was the majority required in the clerical order and eleven in the lay. On the fourth ballot Bishop Griswold was named as the choice of the clergy. The Rev. Dr. Parsons was solidly supported by his adherents, receiving nine votes on each of these four ballots. The laity refused to confirm the name of Bishop Griswold and repeated their action when his name was

sent back to them for reconsideration.

The balloting was continued and Bishop Burch developed considerable strength, but finally the name of Rev. Mr. Young was brought to the fore, with the result that he was favored with the necessary majority in the clerical order. Again the laity refused to concur, by a margin of one vote.

The hands of the clock were at the midnight hour when the clergy focussed their earnest consideration upon the name of Dean Sumner. All day long there had been a strong undercurrent of sentiment in his favor. Great enthusiasm prevailed when the final vote was taken. Dean Sumner received a substantial majority and the laity at once confirmed his election without retiring for deliberation.

After singing the Doxology, the Convention adjourned.

Aside from the election of a Bishop, the Convention fixed the Episcopal salary and framed a memorial for the late beloved Bishop Scadding.

The election of Dean Sumner has been received with great favor throughout the Diocese. He is regarded as splendidly fitted for the Oregon Episcopate in view of the peculiar work and needs of the Diocese, and it is earnestly hoped that he will accept.

(The secular press of September 30th announces Dean Sumner's acceptance.—Editor.)

Bishop-elect Sumner was graduated from Dartmouth in 1898 and the Western Theological Seminary in 1903, and was ordered Deacon in 1903 and Priest in 1904 by Bishop Anderson. He served as secretary to Bishop Anderson and Priest in charge of St. George's Church, Chicago, from 1903 to 1906, when he became Dean of the Cathedral and Superintendent of City Missions.

AN EXCELLENT EPISCOPAL SELECTION.

Without reference to the church government view, for concerning that the non-church layman knows little and cares less, the selection of Rev. Walter T. Sumner as Bishop of the Oregon Diocese is a most excellent one; and the lay public as it is interested in the social advancement of this community will approve it without a dissenting voice.

If this choice shall be finally confirmed, Oregon, and more especially Portland, will gain by the acquisition of a new and very dynamic social force. All of which will prove a pleasing manifestation of the social service policy of the Episcopal Church that has been emphasized of late to such practical effect.

Dean Sumner is pre-eminently a churchman of ideas and of action. He has proved himself in Chicago to be a rare combination of the man who thinks and the man who does things. As he thinks he lacks not the courage to maintain his conclusions to practical purpose and effect. He is an idealist, but his ideals are built upon a knowledge and correct interpretation of social facts. He is not a man who guesses, but one who knows; and upon what he knows he builds for social betterment.

Hardly any adequate estimate can be made of the good that has resulted from the work and influence of Dean Sumner in Chicago. They gave impulse to a movement of investigation into social conditions that became country wide—that has achieved much, and will eventually accomplish much more. The result of his labors in Chicago alone stands as a testimonial of his value to any community in which he may be called to live, for the man of his type is not the light to be hid under a bushel.

We could wish no better fortune for this community than that the selection of Dean Sumner as Bishop of this Diocese may be confirmed and that he may accept. Clearly aside from the duties and obligations of his bishopic he will bring to us the assurance of service that will be of great value and sincere appreciation—Portland Telegram.

The Rev. E. T. Simpson has become rector of St. Mary's, Eugene.

The Church in Oregon and on the coast has experienced a great loss in the destruction by fire of St. Helen's hall. Fortunately the fire occurred before the school had convened for the fall term. Arrangements have been made for the opening of the day school and for the accommodation of the senior class of boarding pupils, so that the work of the school will go on. Though definite plans for rebuilding have not been perfected, it is probable that a new site will be chosen, as the old site has become very valuable.

The Guild of St. Mary's Church, Eugene, as a new method of raising money, has planned an "Imaginary Market." Each one has promised to contribute some article of food. The idea is that if one promises a cake the donor will go home, itemize the cost of each ingredient to be used to make the cake, count the time and fuel used in the making and baking and at the next meeting of the Guild pay into the exchequer the amount that would have been consumed, thereby saving herself the labor and fret not only of cooking the cake, but also the bother of carrying it to market and then disposing of it. A good deal of amusement is anticipated as well as emolument when the various foods are enumerated and itemized.

The Social Service League of the Episcopal Church in Portland has recently opened, at 251 Gilsan street, what is to be known as "Scadding House," in memory of the late Bishop Scadding. It is what has been called "a decent place," where the "down and outs" may find a welcome and can get wholesome food and clean beds at less than cost. It has 50 beds in 25 rooms at 15 and 20 cents a night. On the ground floor is a reading-room and tables for games and in one corner a lunch counter where the highest priced article is 5 cents. A good meal can be had for 5 cents, consisting of pork and beans or stew, etc., with coffee and bread. In another corner is a piano and semi-weekly song programs will be arranged. A free employment bureau will also be a feature.

The Social League is also planning to discuss many difficult social problems at monthly meetings during the fall and winter, touching on Economic and Physical Wastes, War Influence, State Markets, Farm Loans and Labor and Pension Laws.

DIOCESE OF SACRAMENTO.

Rev. Wm. Hall Moreland, D. D., Bishop.

PRAYER FOR PEACE.

The following prayer is set forth for constant use in public and private throughout the Diocese of Sacramento during the continuance of the war.

WM. HALL MORELAND,
Bishop.

"I will that men pray everywhere, lifting up holy hands, without wrath or doubting." I Tim. 2:8.

O Heavenly Father, Who hast taught us through Thine only begotten Son to love one another, and didst give Jesus, our Saviour, to be the peace of the world, have mercy upon all who at this time are in a state of war. Convert the nations, restrain the evil passions of men, and hold them back from deeds of violence. Have pity upon all who suffer. Look with compassion upon the innocent and helpless, the widow and orphan, and all who are overtaken by this terrible calamity. Receive the souls of the slain, giving them opportunity for repentance and washing them from their sins in the precious blood of Jesus. Tame the savagery of men by the power of Thy Holy Spirit. Raise up the spirit of peace, and give to the President and leaders of this nation such influence that their efforts to promote peace may not be in vain. Turn from us, O God, these evils whereby for our sins we are afflicted and overrule them for good. Through Jesus Christ, our Lord, amen.

Bishop Moreland will conduct an eight-day mission in Fort Bragg, beginning Sunday, September 27th, for which extensive preparation has been made by the priest in charge, the Rev. F. W. Crook. The Bishop has preached two sermons recently on European war in the Pro-Cathedral, which have attracted quite a little attention.

The secular press announces that a new St. Stephen's Church is to be erected in North Sacramento.

Archdeacon Holt has succeeded in securing within $500 of the amount necessary to start construction, and believes he will obtain the remainder.

The building will be of fireproof construction and will be a very handsome example of the modified mission style that has been so effectively used in the planning of the North Sacramento schools. The plans are prepared and have been so arranged that the church may be erected in two units. The first of these will be a large auditorium in which services will be held pending the construction of the main church and which will afterward be used as a Sunday school assembly room and social hall. It will be 60x40 feet.

The church will be erected on the corner of Dixieanne avenue and Seventh street, adjoining the home of the Archdeacon.

Grass Valley, Emmanuel Parish.
Rev. Bert Foster, Rector.

At the evening service on September 13th, the rector preached a special sermon commemorating the completion of the new windows and doors provided by the members of the congregation. The suggestion was made by the rector at Easter, with the hope that the improvements might be gradually made, but by Whitsun the windows were nearly all in place and the scheme is complete, comprising fourteen large and four small windows and new doors leading from the vestibule into the church.

The rector took for his text, Isaiah 26:12: "Lord Thou wilt ordain peace for us; for Thou also hast wrought all our works for us."

He explained in detail the significance of each window in the location which he had chosen for it. He said: "In building a home we build for comfort and accommodation. In building a church these elements should be a secondary consideration. The first great consideration should be the glory of God and His honor. Everything should have a meaning to teach those who enter its doors the harmony of religion and life, and material things should, if possible, speak of spiritual things. So this work is a parable, a history which the children may learn and hand on to the coming generations."

Most encouraging reports continue to ome from our Indian Missionary, the Rev. Mr. Shea, and the splendid results of is faithful efforts abundantly justify the visdom of the Bishop in selecting him or this particular work. Writing under ecent date, Mr. Shea says: "We nearly nissed our regular service at Catomee ast Sunday, because when we got down o the shore at Ishi-Bishi we found that he canoe was on the other side, and here was no one there to bring it over. An old Indian to whom we had shown ome kindness, aware of our predicament, nd unknown to us, swam across after the oat, although he is 75 years old and the lace is dangerously near the falls. At hat service I baptized three, including a oung white man who had previously led dissolute life. The next day, before reurning home, I was called away up the nountains to bury an aged white man vho, with a companion older than himelf, had attempted to establish a home in he wilderness. Immediately after the uneral we went to a mineral spring for refreshing drink in lieu of something o eat, and while there I baptized a conumptive Indian and his two young chilren. All these good deeds were made ossible through the kind act of the old ndian who risked his life to bring the oat to us across the river." Since July 2nd Mr. Shea has administered Holy Baptism to thirty-five persons, including nany adults of both Indian and white aces.

DISTRICT OF ARIZONA.

Rt. Rev. Julius W. Atwood, D. D., Bishop.

Grace parish, Tucson, has the gratificaion of at least occupying what it believes s a permanent site after several moves since its organization 33 years ago.

Bishop Atwood, who spent the earlier part of the summer in Europe, has reurned to America and is now at Winter Harbor, Me. He expects to be back in Arizona about the 20th inst.

During the summer the Rev. W. J. Dixon, Rector of Grace Church, Tucson, held monthly services at Oracle, a sumner resort forty miles north of Tucson, which is reached only by automobile.

The first meeting of the organization of the Episcopal Church was held on November 30, 1881, and the first Episcopal visitation was made in February, 1882, by Rt. Rev. George K. Dunlop, Bishop of New Mexico and Arizona. A lot was purchased in 1883, but it was not till 1889 that measures were taken toward the erection of a church.

Plans were drawn for a building to cost about $4000, and the cornerstone was laid by Rt. Rev. John Mills Kendrick, on April 30, 1889. Then a better and more valuable lot was offered in exchange for this site and in 1891 new plans, Gothic in style, were drawn by G. Harold Mansfield, a California architect, and erected at a cost of $7000. It was of stone and an ornament to the city.

And now, after 23 years, another move has been made to a more central site over three times the area of the old lot, with ample space for a group of buildings which will meet the growth of the parish. The cornerstone was laid again on June 14, 1914.

The old church is being rebuilt on this site, and a rectory and parish house adjoining the church. The corner lot is reserved for a larger church building when needed.

Plans for the whole group, including the future church, have been drawn by Frohman and Martin, Pasadena architects. When the larger church has been erected the one now going up will be connected with the parish house. It stands some 85 feet from the street, while the rectory and larger church will be 30 feet, thus forming a court which may be used as an outdoor auditorium, capable of seating 1,000 people, a cloister at the southern end furnishing accommodation for choir and speakers.

DISTRICT OF NEVADA.

A meeting of the House of Bishops has been called by the presiding Bishop, the Rt. Rev. Dr. Tuttle, for the election of Bishops for the Missionary Districts of Cuba, Nevada and Spokane, to meet in Minneapolis on Wednesday, October 7th.

DISTRICT OF NEW MEXICO

Rt. Rev. F. B. Howden, Bishop.

The Rev. Z. T. Vincent, in charge of the Church of the Good Shepherd, Silver City, will hold evening service in St. Luke's Church, Deming.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

The Rev. W. Benson Bellis has been appointed by the Bishop to the charge of Selma and Fowler. Mr. Bellis has lately had charge of St. John's, Petaluma. He will reside in Selma.

The Rev. G. R. E. MacDonald, after a two months' sojourn in San Francisco, where he was *locum tenens* of St. Luke's Church, returned to his duties at Fresno September 1st.

Two candidates for Holy Orders from this District have entered the Church Divinity School at San Francisco for training: Mr. Richard M. Trelease of Portersville and Mr. Philip G. Nambu from Lodi.

The Rev. Dr. W. D. Williams, for the past year rector of St. Paul's Church, Visalia, and of St. John's, Tulare, has resigned and will take charge of St. Paul's Church, Southington, Conn. He will be succeeded at Visalia by the Rev. John F. Hamaker, late in charge of Trinity Church, Ashland, Oregon.

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Go to Church Movement Will Have Wonderful Support In Rural Communities

ADVERTISING in the newspapers, securing the co-operation of the telephone companies, announcements at farmers' granges, unions and clubs are suggested as means to arouse interest in a GO TO CHURCH Sunday for rural workers. The Orange Judd Farmer says editorially:

"THE RURAL CHURCH HAS HAD ITS SHARE OF CRITICISM IN RECENT YEARS. SOME OF THE CRITICISM IS JUST, BUT MUCH OF IT IS SENSATIONAL AND UNJUST. THAT RURAL CHURCHES ARE A VITAL PART OF EVERY RURAL COMMUNITY THERE CAN BE NO QUESTION. WITHOUT THEM COUNTRY LIFE WOULD GO TO RUST AND DESTRUCTION, AND THIS ASIDE FROM RELIGION. TO SAVE COUNTRY LIFE, THEN, WE MUST SAVE THE RURAL CHURCH, AND TO SAVE THE RURAL CHURCH WE, AS INDIVIDUALS, MUST DO OUR PART IN PERSONAL DEVOTION AND ATTENDANCE.

"The problem now before us is this: What can we as farmers do to promote this movement and accelerate the churchgoing custom of olden days? The answer is simple. Go to church ourselves, ask our neighbors to do likewise and ask minister or priest to join in welcoming everybody of the community."

To make a great success of this affair it will be necessary for each and every one to see his pastor, tell him of the plan, get his co-operation and then get generally busy. Let it be known in every church in this broad land—from Pacific to Atlantic, from the lakes to the gulf—that special services will be arranged and an effort made to have every person in the community attend church.

ASK THE LOCAL TELEPHONE OPERATOR TO NOTIFY ALL SUBSCRIBERS OF THE TELEPHONE LINES. BY WORD OF MOUTH, BY ANNOUNCEMENTS FROM THE PULPIT, BY NOTICES IN THE GRANGES, CLUBS AND SCHOOLS LET THE NOTICE GO OUT THAT THERE IS A GO TO CHURCH MOVEMENT THROUGHOUT THE COUNTRYSIDE.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Educational Secretary, Mrs. C. Edward Holmes, Belvedere.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

The United Offering service will be held on Monday, October 5th, at 10:30 o'clock, at Grace Chapel. A business meeting will follow.

The Diocesan monthly meeting was held in the Cathedral Chapel Monday, September 14th, at 10:30 o'clock. Dean Gresham read the opening prayer.

The President spoke of the death of Mrs. George Herbert Kellogg, one of the Advisory Council of the Auxiliary for many years. Mrs. Kains offered the minute, which was seconded by Mrs. C. Edward Holmes and adopted by a rising vote:

"Minute of the Committee of the California Branch of the Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church, 14th of September, 1914.

"The committee records with the deepest sorrow and regret the passing away of its much beloved and highly esteemed fellow member, Mrs. George Herbert Kellogg. By her death we have suffered the loss of the loving, steady help and companionship of one of the most useful factors in the life of this Diocese.

"A Grandchild of Bishop Chase of Ohio, it was only natural that she should have developed into one of the foremost representatives of the Diocese, and by her election as first President of the first House of Churchwomen organized in the Church, an added lustre was given to the grace and charm of her long life.

"One of the first in years of usefulness to the Auxiliary, she was prominent in that work in the following parishes: St. Andrew's, Oakland, 1886; Secretary St. Paul's, San Rafael, 1893; Secretary Diocesan Advisory Committee, 1895; President of St. Luke's, San Francisco, succeeding Mrs. Heath, 1901, and St. Clement's, Berkeley, 1907-1914.

"A Churchwoman of well-balanced mind, indefatigable in her effort for improvement of conditions as she found them, a lover of peace and a doer of kindly deeds, she did much for the good of her neighbors and the Church at large, and the committee feels that its members cannot contemplate her saintly life without much benefit and encouragement in the doing of the deeds she loved to do in the following of the Master she loved to follow.

Resolved, That this minute be spread upon the records of the California Branch of the Woman's Auxiliary published in the Pacific Churchman, and a copy sent to the family with the heartfelt sympathy of this Branch."

It has been suggested that the memorial to Mrs. Lawver take the form of the endowment of a scholarship in the Deaconess' Training School in Berkeley. A letter was read from Deaconess Hodgkin, welcoming the idea enthusiastically and telling how much good could be done in this way. On motion it was decided that an effort be made to raise a fund for this purpose to be known as the Lawver scholarship. The President appointed the following committee to which the matter was referred: Miss M. C. Heath, treasurer; Mrs. W. F. Nichols, Mrs. James Newlands, Mrs. W. H. Taylor, Mrs. H. C. Campbell, Mrs. Gaillard Stoney, Miss M. A. Hawley, Miss L. J. Gibbs.

Letters of thanks were read from Archdeacon Emery and Mrs. Rolcke, acknowledging the altar given to the Canon Kip Memorial Mission, and from Mr. Blood thanking the Auxiliary for vestments.

The Rev. C. E. Betticher, Jr., wrote in acknowledgment of the Alaska boxes.—his letter is published in this issue.

Announcement was made of the visit of Miss Lindley in October and all were urged to take advantage of the great opportunity of her visit.

Mrs. Stoney made the welcome announcement that the work of the Church Periodical Club would be revived under her charge.

Mrs. Holmes spoke of the Missionary Study classes, and announcement was made of Missionary Conferences to be held here and in Oakland and Berkeley.

Mr. Turner told of the Annual Fair for the Cathedral Mission and hoped for the co-operation of the Auxiliary as in time past.

Rev. Mr. Tracy was introduced and told of the work of our Church in Mexico, where, he said, it was the only Church ministering to English-speaking people. It also had missions to Indians, schools and hospital work. Although the war had put an end to it all for the time, Bishop Aves hoped soon to re-enter Mexico and begin again. He mentioned especially Deaconess Whittaker's work among women and girls and her hope to establish a social settlement where they could have home and training.

Mrs. Daniels told of the need of helpers at True Sunshine Mission.

Miss Fiedler moved that a vote of thanks be given to Miss Walton for so efficiently filling the place of the Recording Secretary during her long absence.

The offering was divided between Mr. Tracy's work and the Bishop's Auxiliary Fund.

Rev. M. Hayes gave the benediction and the meeting adjourned.

The visit of Miss Grace Lindley to this Diocese, October 25 to 29, is anticipated with the greatest pleasure by all Auxiliary women and especially by those who have attended her meetings in the East. Miss Lindley has given particular attention to Bible Study and the Junior Department of the Auxiliary. The benefit which will result to the Junior work in the Diocese will be measured by the earnestness of our preparation for her visit. If Miss Lindley can be brought in touch with girls who are or should be Juniors, and with those who will be their leaders, she will inspire them with her enthusiasm and train them in practical work. It is planned to have an institute for Junior leaders on the mornings of the days Miss Lindley is here. The program is not definitely settled, and will be sent the Branches later, but every Auxiliary woman can help with the preparation by interesting members of her Parish, especially girls and young women, and by adding to her petitions a prayer that they may profit by this opportunity.

SAINT MATTHEWS, FAIRBANKS, ALASKA.

July 13, 1914.

My Dear Miss Hawley:

I simply do not know how to thank the California Branch for the splendid boxes. Your letter came to me some weeks ago. The boxes all came up on the same boat, but there was delay in having them unloaded, so we received five of them on the tenth and the sixth on the eleventh of this month. The boxes were unpacked the day they were received. Mrs. Love and I did the unpacking and we went over the things carefully. You told me in your letter to use my judgment in the matter of distribution. So I have done so. After all, that is the only way in which to send things, for often local conditions change and a need that is supposed to exist does not, or a place supposed to be well supplied may have but little. As you know, Miss Langdon has spent the winter in the States. She has been asking help for Tanana and, with her work and that of the Archdeacon, the Mission at Tanana is now well supplied. Tanana is three hundred miles from Fairbanks, and inasmuch as they have their supply, and the freight is rather expensive, I have divided the drugs between Fairbanks and Nenana. The three packages marked for Miss Pick and Mr. Molony are going to them on the first boat. The Fair things are now being sorted and packed away carefully until the fall.

Everyone was perfectly delighted with the individual presents. May I herein thank the kind people who sent me the muffler and that pair of splendid wristlets. That is the proper length for wristlets. I suspect that whoever designed them has had experience with the cold. It happened that when I opened the box which contained these gifts, the ladies were all busy. So I went over to Mrs. Love's room—I was at work in one of the adjacent buildings—and spread the things out on her bed. Then I went and called them. I do wish you could have seen the excitement! The thing that astonishes me, however, is that each one thought her particular gift the prettiest. And I will vouch for the fact that they are truthful women! Another fact which puzzled me is that each one of those garments—I do not know the proper name—fitted the wearer! I suppose that an old bachelor is ignorant on this sort of thing, by right. But I had also been led to believe that dressmakers and the like were a necessity. Since seeing this example of "ready-to-wear" garments, I am beginning to think them a luxury.

Mrs. Love asked me to write in her name as well as my own. We are shorthanded at present, as we had to send Miss Frederick to Nenana for awhile to help out there. Mrs. Love is therefore very busy and has little time for letters. But I assure you that she certainly appreciates all of the splendid things which you sent. Will you please extend our thanks to the various Branches. If there is any list to whom you think I should

send individual letters, will you please let me know and I shall follow your instructions. But as I am getting ready to go out, I am really working against time, and I am writing you this general letter in reply to yours which announced the coming of the boxes. Thank you again and again. I cannot tell you the countless ways in which your things will be used, but I can promise that they WILL be used and kept at it until they are used up. Some day I hope for the privilege of telling you by word of mouth of the details of this work in which you have so large a part. With renewed thanks for you all and especially to you who have sent me the details, and with cordial good wishes clear from the top of the Pole,

Believe me to be, faithfully yours,

CHAS. EUGENE BETTICHER, JR.

Correspondence

JERUSALEM AND EAST MISSION

I am happy to report the following for the interest of our Province, in regard to the Jerusalem and East Mission.

The annual report of offerings to the J. & E. M. for the year 1914 will soon be received. It will include the offerings of the Church of the United States and should embody the scholarships secured by Miss Alice King of Long Beach, Cal. If so, we shall have the sum of $2,723.38 as what the American Church has done for the Mission within the year. And also show an increase of $90.76 over the last year for that object.

Of this total sum by the eight Provinces, the Eighth has given $634.81, or 24 per cent of the whole. Province Second, the largest and richest of all, contributed only $47.75 in excess of ours, while it contains over five times as many communicants. (The Jurisdiction of Los Angeles gave 68 per cent more than the New York Jurisdiction.)

It is encouraging to find that our own Province has increased its offerings over last year twenty-five per cent; that seven more Jurisdictions than last year have been contributing; thirty more Parishes and Missions have either shown their interest for the first time, or renewed an old one, and that ten more individuals have had part in contributing.

The $634.81 has been devoted as follows: $125 for a "free-bed" for one year in St. Luke's Hospital, and $50.42 for the Girls' School, Haifa. $101.01 for the completion of the Girls' School building, Jerusalem. $100 for two annual scholarships in the same school. $51.21 towards liquidating the debt on the Boys' School building, Jerusalem. $81.90 to St. Mary's Mission and Schools at Cairo. And the balance of $125.27 to the General Fund.

All this is encouraging and indicative of what the *whole* Jurisdiction may attempt when Good Friday again returns with its possible appeals for still larger increase in offerings, by reason of the crippling of the Mission by the most iniquitous war now afflicting all Europe and its immediate eastern boundaries.

HENDERSON JUDD,
Hon. Sec. Province Eighth.

AN OPPORTUNITY TO HELP.

The Rev. P. T. Fukao, lately ordained Priest, and in charge of Trinity Mission (Japanese), in Honolulu, writes to his old friend as follows: "Every month I am short of money, and I have to help those Church boys for the sake of the work. Now, to meet the expense of the work, we are going to make seed leis (necklaces) to sell. I hear they sell very nicely on the coast. But, to my great regret, I do not know anybody who would kindly help me but you. If I send leis will you kindly ask your friends to sell them? The profit goes partly to the Church and partly to help our family.

Here is an opportunity of helping a worthy worker and a struggling Mission, with which the undersigned was officially connected for a year (1909-1910), and which he knows is in every way deserving. These leis of which he speaks will make fine Christmas presents. Will any one who reads this letter correspond with me? I am only too willing to ask my friends here on the coast. Special prices will be made to Guilds and Sunday Schools. Address: Rev. Wm. S. Short, Box 28, Benicia, Cal.

On Sunday and Monday, the 13th and 14th of September last, the Sixtieth Anniversary of St. Paul's Parish, Benicia, was appropriately observed. The occasion was one of much joy to the energetic rector of the faithful members of the Church there. Many of those closely associated with this parish in years past were present at one or more of the functions which celebrated this notable event. The ceremonies began with the celebration of the Holy Communion at 8 a. m. on Sunday morning, at which the rector, the Rev. Wm. Seymour Short was celebrant. At morning prayer the Rev. Isaac Dawson, a former rector, was the preacher. After a brief reference to pleasant memories of bygone days, he said the history of the parish was unique in that for sixty years, with very few brief intermissions, services of a deeply spiritual character had been continuously held there. The benevolences of St. Paul's, Benicia, had always been commendable, and the loyalty of the people to both Church and rector had been worthy of the emulation of surrounding parishes. No petty frictions or differences had ever hindered the work of God there. Loyalty, harmony, hospitality and activity had made St. Paul's an ideal parish. In all the sixty years of parish history the Church had been closely interwoven with the life of the community. Here it stood bestowing her benedictions in the midst of the city's commercial and social life. Reference was also made to former rectors, including the Rev. James Cameron, the Rev. James Lloyd Breck, Bishop Wingfield, Rev. Caleb Benham, and the Rev. Canon Waterman, now of Fresno. Their parish history was long, interesting and unblemished, and having been abundant in good works. An interesting feature of this service was the presence of the choir that sang during the early years of Mr. Dawson's rectorate, the members of which sang together with the same excellence with which they rendered the praises of God twelve or more years ago. These ladies and gentlemen returned for this service on the invitation of Mrs. Olive Gerrish, who for many years past has been the faithful organist and choir leader of old St. Paul's.

On Monday evening the congregation, with a large number of friends, met in the parish house and spent a social evening together. The principal speaker was Bishop Moreland, who reviewed the history of the parish and referred to the splendid work accomplished by the different rectors, and also to the blessings which came to the people through the ordinances of the Church. His address was eloquent and very complimentary to all concerned. Brief addresses were also made by the Rev. W. L. Clark, Rev. Mr. Dawson, and the Rev. Messrs. St. John and Stanley of the local denominational churches, and the Rev. Mr. Davies of Martinez. The Rev. Mr. Short presided and a musical program was rendered. Refreshments were served by the ladies of the parish. Mr. Alford Dalton has been the senior warden of the parish for over 30 years, and Mr. Charles Stewart the junior warden for over fifteen years. I. D.

THIS IS OUR DAY.

This is our day, our prime, O Country dear,
Our call to play a part upon the stage of time.
What is that part, that word, that act to be,
That shall leave its mark on Eternity?

Eternity is now. Awake, O men of mind!
Come, Spirit of our Land, inspire their thots divine!
What is the faith, the hope, the strength to be,
That shall leave our mark on Eternity?

Your task is now. Arise, O men of brawn!
Put in each added stroke the best you've ever done.
This is your aim, your joy, your task to be,
That shall leave its mark on Eternity.

Your work is done. Sleep, heroes of the past!
The mem'ry of your glorious deeds inspires our task.
Ours is the love, the joy, the pride to see
The mark you've left in Eternity.

This is my day. Awake, my soul, awake!
Arise and add my talent to the stake.
I'm but an aim, an end, a fact to be,
That shall leave a mark in Eternity.

Each face about! Each put his armor on!
Do well the work your nature says perform;
Firm at your post, a faith, a hope to be,
That shall leave your mark in Eternity.

No backward look. By errors past discern
The upward glance, and forward movements earn.
Not mere success for us the best good be,
That shall leave its mark on Eternity.

The past is ours. See that we build beyond!
Past ages for us have this work begun.
What is our help for future age to be,
That shall leave our mark in Eternity?

'Tis our to give. The greatest gift is ours.
O Love, the impulse be of all best dowers!
Love our watchword, emblem, star e'er be,
And help write our mark in Eternity.

True love brings joy. Arise, O Country mine!
Bring joy without alloy to all mankind.
Sweet Liberty! We love, give joy, through thee,
Through thee leave our mark on Eternity.

Joy calls to Peace. Awake, O Country blest
Bestir ye, land, wherein that bird now nests.
Great is the work, thy mission yet to be
That shall bring Peace for all humanity.

Be ours that task! O God, we hope 'tis so.
We pray to reap what we now long to sow:
Love and goodwill, aye, joy and peace to be
Thy promise fulfilled for all Eternity!

—C. L. F.

The Church and Social Service

A Prayer.

O give us strength to face our day
With courage, as Thy sons of old,
To lift our voice in prophecies
Against the gods of stone and gold;
Give us to see and understand
The heart of man and to forgive,
Give us the faith to touch Thy hand,
Teach us, O gentle Lord, to live.
Amen.

Seven-Day Labor.

Few realize the extent of seven-day labor in the United States. In 1907 a special legislative committee in Massachusetts estimated that 221,985 persons, or seven per cent of the State's population, worked seven days a week. In 1910 the Minnesota Bureau of Labor reported 98,558 seven-day workers in forty-four groups of industries, and in the same year the secretaries of a number of New York trade unions reported 35,742 persons, or 10.6 per cent of their membership, as engaged in this excessive labor. The old type of Sunday law in the judgment of the American Association for Labor Legislation proved inadequate to control the evil, and in 1913 New York and Massachusetts enacted the new type of statute which permits an employer to operate seven days a week provided he gives each employee one day off in seven.

Choral singing followed by games and a lecture is a morning program decidedly different from the customary department store duties of arranging stock and preparing for customers. Yet songs and games open the day at the "laboratory school" recently established under the direction of the Department Store Education Association in the Lord & Taylor department store, New York city.

Contrary to the usual method of beginning with talks on salesmanship the first item in this educational program is health. Lord & Taylor's new building, with its model dining and rest rooms, its gymnasium and its very complete medical department, gives unusual opportunities for successful work in this line. All the newer employees have been examined before admission to the store but for this special work even the older ones have welcomed the examination and friendly personal talk with a woman physician about ways of improving their health. Short lectures on hygiene are given and twenty minutes each morning on the floor of the gymnasium are devoted to brisk games. For the choral singing the girls have elected to come on their own time a half hour earlier. The Musical director is Carl E. Martin.

Part of the morning is given to the study of stock, of fashions or of some topic related to department work. The study of stock will not stop with a superficial knowledge of what is in the department, but will include a knowledge of materials, color and forms which will make the salesperson a real help to the customer. A moving picture machine has already been purchased and educational and scientific films will be used.

Social Measures Prompted by the War.

Even these darkest war clouds which have ever enveloped the civilized world have some silver linings which light up the gloom a little and throw a glint of hope into the future. Under the necessity, urged by overpowering emergency, advanced relief laws and measures have been enacted, especially in England, with unprecedented rapidity and unanimity. The old adage, "Necessity knows no law," is superseded by parliamentary acknowledgment that necessity demands more and better laws.

England's recent experience with her social legislation has sufficiently demonstrated both its practicability and necessity, so as to sweep all opposition into co-operation with the war relief measures. They extend the operation of some of these advanced laws and enact new ones far more radical than any legislation hitherto proposed or passed.

First and most comprehensive of them all was the vote of credit authorizing the expenditure of $500,000,000 to be available as specified by the prime minister, not only for "all expenses arising out of the existence of a state of war," but for "assisting the food supply, for promoting the continuance of trade, industry and business communications, whether by means of insurance or indemnity against risk or otherwise, and for the relief of distress."

No sooner had the war scare prompted the hoarding of foodstuffs and the raising of prices than the cabinet appointed a committee on food supplies. Various traders' organizations at once began to co-operate with it in reporting and publishing maximum retail cash prices which ought not to be exceeded for three days in advance. Parliament supported the government in assuming control of the maximum prices for food, urged the exemption of farm horses from requisition for military purposes, and by a one-clause bill, bearing the title of "the unreasonable withholding of food supplies," invested the Board of Trade with the same power for requisitioning foodstuffs as the naval and military authorities exercise.

This act is depended upon to anticipate or check any attempt to "corner," or to speculate with, or arbitrarily raise the price of, food. Although its authority is to be used only at the discretion of the government, it is relied upon to have a steadying effect on the public apprehension. This summary governmental measure to prevent distress on a national scale was preferred to the proposal of a non-party parliamentary committee to deal with the situation. It was put through its three readings and passage at a single session of Parliament.

From the opposition came the additional suggestion that the government would consider the desirability of preventing well-to-do people buying up large stocks of provisions. Lord Cecil branded this practice as a scandal and hoped the government would take measures to strengthen the criminal law against it. Leading dealers assured the government that in no case would they supply customers, however well-to-do, with more than normal supplies.

The most significant and original of all these relief measures are two national housing enterprises. One, for the building of cottages for rural laborers, had been initiated, but not put into operation, before the war. Housing Bill No. 2, however, was proposed and unanimously carried through distinctly as a war relief measure for the employment of the building trades and for the provision of improved dwellings in town and country. It appropriated $20,000,000 for the building of houses and cottages to be let at economic rent in the United Kingdoms. The bill was announced as more of an investment than a charity and its operation was restricted to one year. The money will be advanced on loan for such local use. The opposition expressed its approval of the measure and facilitated its passage, Bonar Law remarking, however, that "under ordinary circumstances such a measure would have taken some considerable time."—Graham Taylor, in "The Survey."

MONTHLY BULLETIN OF THE BUREAU OF INFORMATION AND SUPPLY.

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Board of Christian Education
Diocese of California

The regular quarterly meeting of the Board was held on Wednesday, September 9th.

Considerable business was transacted, coming as usual in the form of reports of committees.

A joint committee of this Board and of the Board of Missions was instructed to meet soon and try to evolve a plan for increasing interest in and contributions to the work of the two Boards, which were joined together by the action of the last Diocesan Convention.

The Committee on Sunday Schools is awaiting action by the General Board before proceeding to set forth a Curriculum to be recommended to all the schools of the Diocese. A questionnaire on conditions in the Sunday Schools of the Diocese will soon be sent out by this committee. The matter of the Advent offering was referred to this committee, to be taken up with the Educational Secretary and the Bishop.

The Universities' Committee reported considerable religious activity both in Berkeley and in Stanford.

The most important report of the day was the one presented by the Committee on Teacher Training, and which is hereto appended.

The Lecture Committee reported that a proposed course of three lectures had been given up because of the inability of one of the lecturers to take his part in the work. Lectures on Social Service were reported as arranged for St. Mark's, Berkeley, and later advices announce the arrangement of similar lectures for St. Peter's, Rock Ridge, Oakland. The lectures on Church History, as delivered last year in San Francisco and Berkeley, will be repeated this year in San Jose. There will be a course of lectures on Christian Education delivered during Lent, of which details will be announced later.

On behalf of the Committee on Press, Publications and Libraries, it was suggested that the paper recently read by Dr. Powell before the Seminar on the subject of Christian Science be submitted to the members of the Board to be read with a view to its publication as a tract. In this same connection the Vice-President read a letter from the Rev. Dr. Littell on the subject of the proposed new Society of Church Literature.

Report of Teacher Training Committee, September 9, 1914.

The Teacher Training Committee of the Board held regular monthly meetings, and some special ones, previous to the third session of the Diocesan Summer School, June 22nd to 26th.

This year the school justified its place and need in the educational work of the Diocese. It was in numbers and interest and enthusiasm a good stride ahead of previous sessions. One hundred and thirty enrolled; the regular sessions were more uniformly well attended; and the extra course given by Dean Colladay fully represented those who attended his regular classes.

The lunches, too, were served to double the number of the previous year, and the preparation of the lunches was put upon a firm and well-regulated basis, making it for the future a part of the school itself.

Many more of other denominations attended this year, and the request has come in—as a result—that in the future we send notices of our school to denominational boards. It was gratifying to be told by two Methodists who attended regularly that it was a joy too great for full expression to realize that Bishop Nichols and Father Lathrop could and had presented Church History and the Prayer Book with no one word, or expression, or spirit, that did in any way hurt or antagonize such hearers. That the Christian spirit so shown was a big stride toward unity of spirit in the future.

The cost of the Summer School this year was only $23.50; a remarkably small cost for such a really excellent week.

The regular training work of the Educational Secretary has begun with the month of September. The Sunday morning class held its first meeting on September 6th, with an increase of membership and a promise of more. Two of the girls attend the State University, and the rest are in the High School. The boys' class of Sausalito has broken up because of the scattering of the members for the Davis Agricultural School and for business life—but one remaining in the parish. He is active in brotherhood work, and the others are already in touch with parish life.

The Women's Diocesan Training Class resumes work on September 10th. The Women's Diocesan Bible Class resumed work on September 2nd, with but little change in the personnel, and the promise of an increase in members. These classes purchase books and maps as needed, which go into the Diocesan Library; and the Bible Class also pays $1.00 a month toward the Oriental Cot.

A group of three young women asked after the Summer School to be the nucleus for a new class, and such a class will shortly be called here at the Diocesan House. For Sausalito about ten young women promise to gather as many more for a Bible or Training Class by the middle of the month.

After the Summer School the Educational Secretary went to Asilomar and taught from July 3d to 13th a class of Sunday School superintendents and clergy in Missionary Education under the Missionary Education Movement. The Secretary has agreed to teach the same course in the extension work of the Conference in two of the Institutes—San Francisco and San Jose—which will be held in the latter part of September and the early part of October.

For Advent the Teacher Training Committee will present course of lectures on the Virgin Birth of Christ, by Dr. Powell at Grace Church. Other parishes might use the same if Dr. Powell is able to extend the work. These lectures will be as follows:

1. Introduction, December 4th.
2. Scripture Evidence, December 11th.
3. Patristic Evidence, December 18th.
4. Theological Import of the Doctrine, December 22nd.

All of these lectures will be at 2:30 p. m.; the first three on Friday afternoons, and the last one on Tuesday afternoon.

Educational Notes.

Bible classes are resuming work in many parishes. The Cecil Marrack class at St. Stephen's goes faithfully on. At Christ Church, Sausalito, Rev. Ross Turman has started an adult class in the church, and on the same evening a large young girls' class meets in the Guild Hall under Miss Fiedler.

The Diocesan Bible and Teacher Training classes resumed work at the Diocesan House in September. The Wednesday morning women's class is open to all who care to enter. It meets at 10:45.

The interparochial girls' class meets from 9:30 to 10:30 Sunday morning. As stated in the beginning, the class closes in time for the girls to return to their own parish.

From 10:30 to 11, a High School boys' class of the Cathedral will meet with Miss Fiedler. Any boys wishing to enter the class should confer with Rev. W. E. Hayes, vicar.

On Friday, 12 to 1 o'clock, at the Diocesan House, Dr. H. H. Powell is giving the students of St. Margaret's House, Berkeley, a course of lectures on the Prophets. A course on Religious Pedagogy, by Miss Fiedler, immediately follows this period.

In the Missionary Education Institutes to be held this fall throughout the State, Miss Mary Hawley of St. Paul's, Oakland, will hold classes in Berkeley and Oakland, and Miss Fiedler in San Francisco and San Jose. Deaconess Mott of Berkeley, Miss Hawley, Miss Fiedler and Mr. Kelcey of Trinity, San Jose, have all been invited to be members of local committees. Mr. Kelcey will conduct a Missions class on the Indians.

It is evident that the Church in the East has come to realize the value of the Missionary Education movement conferences and institutes. At Silver Bay this year, of the 500 or more in attendance the Episcopalians numbered more than all the other denominations together.

Owing to local circumstances, the dates originally given have been changed. The institute at Berkeley began on September 21st, that in San Francisco September 29th; in Oakland the date is October 6th to 9th; in San Jose, October 19th to 23rd. There will be a splendid exhibit of books at each center, and it behooves one in the educational work to reach the building early enough to become familiar with those of their own church, at least.

Respectfully submitted,
CAROLINE L. FIEDLER, Chairman.

The Treasurer of the Board of Missions has just announced that the Children's Lenten Offering for this year amounts to the sum of $181,183.67. This is an increase of $5,448.96 over the offering of last year. All honor to the children of the Church!

A short time ago the Treasurer of the Board of Missions received the Lenten offering of St. Matthew's Sunday School, Fairbanks, Alaska. It amounted to $502.08. This is no doubt the largest per capita giving of the Sunday Schools of the American Church. This is the school which gathers its money in condensed milk cans, because the ordinary mite boxes provided by the Board are neither sufficiently large nor durable.

The missionary treasury closed on August 31st with an indicated deficit for the year amounting to $57,000. This sounds depressing but it should be remembered that the appropriations for the year were $84.000 greater than those of the year preceding, and that legacies available toward paying appropriations fell off in amount about $20,000. Therefore, as a matter of fact, the gifts of the living in the Church were $47,000 in excess of last year. This in a year of financial depression, which closed with a month of European war, is a record which shows that the Church has not given away to discouragement nor panic, and justifies the expectation that she will continue bravely to carry on her missionary work.

GENERAL BOARD OF RELIGIOUS EDUCATION.

The Third Sunday in October has for many years been observed by the Church in England and in the United States as a day of intercession for Sunday Schools. By vote of the General Board of Religious Education, the observance of the day has been enlarged to include religious and moral education in homes, Sunday Schools, secular schools, colleges and seminaries.

Last year in response to the call of the Board, many Churches observed the day and many rectors commended the plan. In order that the day may be marked, the Board suggests the following methods:

1. Use of Service of Intercession for Religious Education: This service is published by Geo. W. Jacobs, 208 W. Washington Sq., Philadelphia. Copies may be secured for $2.00 per hundred.

2. Sermon on Religious Education: The Board will be glad to furnish suggestive material on the general advance in the movement of Religious Education. A postal card addressed to Rev. William E. Gardner, 281 Fourth avenue, New York City, will bring immediate response. The Board earnestly hopes that no sermon will be preached without special emphasis upon the responsibilities and opportunities in the local Church and Diocese.

3. Inasmuch as the best educational results cannot come from intercession and information alone, the Board earnestly suggests that the Church ask her people on this day for their gifts. Offertory envelopes with the general title "Educational Extension Fund" will be furnished by the Board. Offerings in these envelopes when not needed for diocesan or provincial educational obligations, may be sent to the Board Treasurer, Mr. Wm. Fellowes Morgan, 11 Arch Brooklyn Bridge, New York City.

In this day when both the science and the art of education are advancing with steady sweeps and affecting great transformations in our educational methods, will not the ministry of the Church on one day in the Church Year direct the attention and lead the thoughts and prayers of the people, that the whole Church may recognize those peculiar educational duties which were laid upon her by our Lord?

Faithfully yours,
WILLIAM E. GARDNER,
General Secretary.

What It Means for the Home.

Efforts to widen the scope and lift the standards of Religious Education must begin with the home. Parents today want help in the achieving of larger and firmer ideals of Christian parenthood, and in the deepening and vitalizing of home nurture in religion.

The Board is preparing to assist parents directly in their efforts to develop the higher nature of the child on the physical, mental and religious plane.

The Board endeavors to assist the home by guiding and stimulating the child's religious development in the Sunday school, in the Church school, and in college, returning him to his home, stronger in character, nobler in purpose, and truer to the Church.

Send for circular showing correspondence courses for the development of religious nurture in the home.

What It Means for the Parish.

Parochial life and effort need unification; the social organizations in the parish should be pointed more directly at character results. The Sunday school deserves and demands greater efficiency and a more definite connection with other forms of parochial training and service. The many other educational agencies at work in the Parish must each find its place and mutual relationship in a greater whole, which, when recognized, will render effective the impact of the parish upon its own people and upon the community.

All this means studying the parish problem from an educational viewpoint. This the Board is doing through its Department of Parochial Education. Through this department the Board—

1. Strengthens the Sunday school.
2. Trains teachers and other parish workers.
3. Stimulates educational gatherings.
4. Suggests standards and methods of work.

Send for circular on the Department of Parochial Education through the Sunday school and other agencies.

MR. ASQUITH READS THE LESSONS.

Mr. Gladstone, when Prime Minister, always fulfilled the office of Lector when at Hawarden, but it may be a surprise to some to find the present Prime Minister of England serving in that office. On the morning of Christmas Day, Mr. Asquith, who spent his Christmas holidays at the residence of Mrs. Asquith's sister in Malmesbury, Wiltshire, attended service at the parish church, and read the Lessons. The sermon was preached by the Rev. J. J. Beresford, the blind rector, who is an intimate friend of the Prime Minister.—(Tonga Church Chronicle.)

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THE "CHERRY-TREE" STORY AMENDED.

"Parson Weems, a minister of the Episcopal persuasion, who was cheerful in his mien that he might win men to religion," as a contemporary saw him, in some evidence of that same "cheerful mien," has the credit of contributing to our American lore the hatchet and cherry-tree story of the boyhood of Washington. Under no mist of legend rests the authority for another story of hatchet and cherry tree which the writer of this had directly from the lips of the brave Confederate officer, the late Captain Murray Taylor. Captain Taylor was a distinguished staff officer during the Civil War, a personal friend of Gen. Robt. E. Lee, and the officer who carried the tidings to General Lee of the wounding which resulted in the death of General Stonewall Jackson, Captain Taylor himself having his horse shot from under him in the same volley that found General Jackson within its range.

After the war Captain Taylor, with his esteemed family, came to California, filling positions of responsibility here. For many years he had the charge of a large coast ranch of Mrs. Phoebe Hearst. Upon his retirement from that by one of those inconspicuous acts which characterize Mrs. Hearst, she bought back for Captain Taylor the early seat of his family, with its charm of outlook near Fredericksburg, Maryland, it having passed out of the family possession. It was when en route to Virginia to take possession of this home that, with his face aglow at the prospect of spending his declining years amid the associations of his boyhood and youth, he told the writer of this the story. It must obviously suffer some in telling it here in the third rather than in the first person from the lack of his own way of putting it.

His boyhood spent at Fredericksburg, on the opposite side of the Rappahannock from that where was Washington's early home, brought to him many traditions of Washington's boyhood, and among them could not fail to be that of the hatchet and cherry-tree. The old-fashioned moral, however much that has been subject to higher criticism, might perhaps claim precedent as the reverse of that in the figure of the Psalmist, "Thy tongue imagineth wickedness and with lies thou cuttest like a sharp razor." And ingenuous youth is not to be faulted, especially that of an earlier generation, if it seemed to suggest "With *truth* thou cuttest like a sharp hatchet." At any rate, the story appealed to the boy Murray. Keeping his own counsel, he found in his boy mind the vision dawning upon him of what might perhaps come his way from a repetition of the experience. He had a good hatchet. His father had the cherry tree, and one cherry tree in particular standing out near the home seemed to invite just the plot. He pictured to himself in his active juvenile imagination the whole scenario. He need not actually fell the tree, just a good, no-mistake hacking it would do. Then he knew the habit of his father daily to pass by that tree on his way to the house at a certain hour. He could do the deed just a little in anticipation of the paternal passing, awaiting the coming to the door of his father with some possible fatherly curiosity in the matter. Then he would step out with his little hatchet, with prompt and assuring veracity avow the responsibility. Then would come the climax so sweet to his hope of instant fatherly forgiveness and proud patting on the head of his truthful little boy. To have the vision was at once to proceed to stage it. He chose an opportune time to mangle the fated cherry tree so that it needed no near approach to call attention to it; indeed, its hatcheting could hardly be ignored a quarter of a mile off. So far so good. Then he took his post just inside the door by which his father would soon enter, and awaited results. Soon he heard (since he was in his expectancy just inside the closed door, where he could not see) the well-known steps on the walk. Then the step stopped. His father had seen the havoc with the tree, all right. The pause continued for some time—his good father was taking it all in. Then somewhat more alertly the pace continued. Now the truthful moment was arriving. Up the steps of the house came the father. Unable to wait for him to open the door, little Murray, already feeling the pride of his newfound appreciation, stepped out to meet him.

But, alas, the father had such a thunder-cloud on his brow and bored the boy so completely through with his searching look at him with his little hatchet in hand that when he somewhat explosively asked, "Did you do this?" "I told him *'No!'*" said the Captain Taylor of over seventy, in his gleeful reminiscence of the boy Murray.

The sequel was sadder still. "My father," said the Captain, in recalling it all, "was determined to find out all about it. It did not take him long to learn from one of the little negro boys about the place that he had seen me do it. And then in my further interview with my father—so painfully different from that attributed to little George with his father and so utterly subversive of my enterprise—between the strokes, my father remarked several times, "You young scoundrel, I wouldn't have whipped you at all, if you hadn't lied about it."

"The tree is still there," said the Captain, "and the scars are on it, and I am going back to that as to other tender associations with the 'old Virginia Home.'" W. F. N.

For the first time, since the reign of Queen Elizabeth, the King and Queen of England dined with the Archbishop of Canterbury, at Lambeth Palace, on Feb. 23rd. The Guard-room, where dinner was served, is 58 feet long and 27 feet 6 inches wide, with a magnificent oak roof, with lofty two-centred windows and bold tracery of Early Perpendicular work. Hanging round the walls is the famous series of portraits of the Archbishops. After dinner their Majesties and other guests were taken over some of the older portions of the palace, visiting the beautiful crypt, which dates back to 1167, and the chapel over it, dating back to 1262; also the Water Tower, traditionally known as "Lollards Tower," and the famous library established by Archbishop Bancroft in 1610.—(Tonga Church Chronicle.)

FOR ALTAR GUILDS—THE CARE OF BRASS GOODS.

These goods, like all brass, would tarnish in a short time if they had not been lacquered. This lacquer is a thin, transparent varnish, put on merely to protect the brass from the action of the atmosphere and prevent tarnishing. If they are kept dry and not rubbed or handled too much, this lacquer will keep them bright for a number of years. They will remain bright and in good condition much longer in a dry climate than in places near the sea coast, where they are exposed to the influence of damp sea air. Care should be exercised to keep them dry and free from finger marks. Do not allow them to be handled by persons with moist hands. When necessary to handle them have the hands covered either with a piece of flannel or soft gloves; never polish with pastes unless the lacquer has all been removed and it is intended to polish them by hand, just as one would a brass door knocker.

After a term of years, when the lacquer has partly worn off, it is best to wash it all off with alcohol and clean them every month by hand, or else return them to the manufacturer to be thoroughly cleaned and relacquered at slight expense.—Salina Watchman.

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